TEUTONIC UNITY

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TEUTONIC UNITY

By

EARNEST SEVIER COX

RICHMOND, VIRGINIA

TEUTONIC UNITY

A Basis for Peace

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In Memory

of

THEODORICK THE GREAT

Goth King of Italy (493-526)

Who Sought

A League of Teuton Peoples

That Their Wars Might Cease

27140

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FOREWORD

I HAVE sought to give the story of the migrations and cultural contributions of Teutonic peoples. In intent the text is a Pan-Teutonic thesis resting upon the concept of racial blood kinship. It is believed that an awareness of the survival of ancient racial traditions and the consciousness of ancient ties of common blood may operate powerfully as an aid in uniting peoples of Teutonic descent into such political agreement as may be needed so as to ensure for them a perpetual liberty and enable them to sustain the high position they have held upon the continent of Europe during the past fifteen hundred years.

The text will include a due consideration of the Latin-speaking nations of Western Europe which received and assimilated to their speech great numbers of Teutonic peoples. It will also include the colonial derivatives of the Teutonic-speaking and Latin-speaking nations.

Historical records, generally, have been viewed from the angle of nationalism or that of political economy. A view of history from a racial angle, such as will be found in the text, may bring in question certain of the time-honored conclusions derived from other view points. In the United States of America, at least, the term "race" is frowned upon by the agencies of social

control, save in dissertations which minimize or deny a value to the fact of race.

The North Atlantic Pact

Yet our national government, while frowning upon the concept of race, cannot be unaware of the fact of race in the matter of the Atlantic Pact. The several governments, with one exception, which constitute the Atlantic Pact Nations were created by Teutonic peoples during their migrations. The exception is that of Norway, and that country is a portion of the ancient Teutonic broodland.

Slavic Unity

It is inept to ignore the fact of race in the present grave situation in Europe. It underlies the ideological struggle there. We deceive ourselves in portraying that struggle as merely a conflict between two political systems, the one subordinating the individual to the whim of a dictator, the other maintaining the inalienable right of the individual to choose his rulers and direct their policies. Beneath this ideological struggle no eye will fail to detect that one of the contesting systems is being advanced by Slavic peoples, the other by Teutonic. Nor will the historian fail to recognize that the existing condition in Europe is but a varied phase of a long struggle between these races.

The Slavs are not as strong as the Teutons, and have not been in historic times. But Russia, constituting the

powerful eastern bloc of the Slavic race has subdued the whole of it and is everywhere advancing a revolutionary communism to facilitate a Russian domination of other peoples and other lands. Smarting under the unbending dictatorship of its eastern bloc, and perhaps unwilling to be associated with those who support communistic aggressions, certain of the western elements of the Slavic race have grown restive. As yet, however, most of the race, in theory at least, is united under the banner of Russian communism which treats the boundaries of other States with contempt and has the high aim of bringing the nations of the world into an ideological subordination to the Kremlin.

Teutonic Disunity

The work was begun when it had become evident that a second World War was in the making. Two World Wars in one generation! Each of them inspired by strife within the Teutonic race. Those who are schooled in European history would know that the bloody struggles between Teutonic peoples of this generation are merely recent outbreaks in a series of intra-racial wars which may be traced two thousand years in historical records. The first records are those of tribe against tribe. Later, it was tribal confederation against tribal confederation. Since tribal confederations became nations, it has been nation against nation. The strife within the race has now led to a racial enfeeblement that brings the race itself to its gravest danger of sub-

jugation and enslavement. A danger not less but greater than it experienced when resisting the aggressions of the Romans, of the Huns, of the Saracens, and of the Mongols.

Efforts have been made to stay the Teuton in his mad instinct which leads him to turn upon his own kind, slay them, and exult over their destruction, but all such efforts have failed. It was hoped that when he became Christian that the gentle tenets of that religion would soften his martial spirit, but for every drop of blood saved by his new faith twenty were to be spilled by his "religious" wars.

Deep within the emotions of man is the instinct of self-preservation. If the individual could identify himself with his race, in a vision that transcends divisions of it, could not the instinct of self-preservation operate to promote a harmony within the race? I do not know. But it was with this concept in mind that I composed the text.

Distribution

One thousand copies of this work will be printed. None of them will be for sale. I, as an individual, will take the liberty of distributing the greater number of them to officials of the Federal government in Washington and a lesser number to a selected group of individuals, principally to historians, in the nations of the Teutonic broodland and in the several nations formed during the Teutonic migrations. Criticism of the work is solicited.

The text covers a long period of time and deals with the racial movement in many areas. I shall be grateful to those in foreign nations who receive the book for any aid they may give by offering criticisms and suggestions for the improvement of the text. I regret that it is not practical for me to send the book printed in the national languages of all those who may receive it.

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United States of America.

CHAPTER I

THE FIRST MIGRATION

CHAPTER I

THE FIRST MIGRATION: CONQUEST OF THE BALTIC SHORE

FOUR thousand years ago, at a guess, the Teutonic variation of the Nordic race began to press southward from its broodland in the Scandinavian Peninsula and plant colonies on the southern shores of the Baltic Sea. The time of the earliest phase of this southward migration is not known but it is reasonable to assume that the pressure southward was slow and constant, such as could be maintained by what must have been a sparse population in the then inhospitable area now known as Norway and Sweden.[1]

When written history of the Teutonic race begins, some two thousand years ago, the Teuton was well established on the southern shores of the Baltic Sea and westward to the North Sea, from East Prussia to the northern half of Belgium. The bulk of the migrant Teutons at that time was north and east of the Rhine River in the land area now occupied by Denmark, Holland, and Germany. Within this area were Teutonic peoples; Goths, Saxons, Angles, Franks, Danes, Burgunds, Lombards, Vandals, and Swabians; whose later achievements were to fill many pages of history.

Through his migrations, as we shall see, the Teuton

was to extend his race and culture until the rest of mankind for many generations would recognize his ascendency both as to martial power and cultural progress. There is grandeur in this high position gained by the Teuton but there is also tragedy in it which bodes ill for the future of his race. The battlefields of Europe witnessed by this generation have issued from Teutonic decisions and carried with them Teutonic intra-racial slaughter. Such slaughter is not a new racial variation. It has way-marked Teutonic history. The mission of killing and being killed seems to flow from a constant human factor, a dominant factor in Teutonic peoples.

The Teuton's lust for land and power was to place the world at his disposal. His lust for blood can work the undoing of his race, for blood flows in rivers when Teuton opposes Teuton and there seems to be no end to his intra-racial conflicts.

Let us trace the migrations of this race whose genius, as we shall see, has contributed powerfully to modern civilization but whose blood lust has caused it to be characterized as a "Blond Beast".

A first task was that of subduing the inhabitants of the southern shores of the Baltic. This may not have been an easy task. It is probable that in a large measure the present distribution of basic European races prevailed at the time of the Teutonic migration southward. A brunet race, the Mediterranean, relatively small in stature and long-headed as to skull form, extended from

the British Islands along the Atlantic and Mediterranean shores eastward into India. The middle of Europe was occupied or was in process of occupation by another racial type, the Alpine, also originally brunet in color, but stockily built, with skull approaching roundness in form. The true Alpine, like the true Mediterranean, has dark, or brown eyes. The fair blue-eyed Teuton is taller than these races and of a more powerful physical type.

The Continental Nordic

But there was another race, blond like the Teuton and kindred to him, long established as an overlord over the races of Europe and large portions of western Asia. This kindred race through its conquests and culture dominated the ancient world as the Teuton dominates the present. Before the Peninsula blond (the Teuton) had arrived upon the world stage the Continental blond had presided over the great civilizations of Persia, India, Greece, and Rome. A western branch of this race formed the ruling class on the British Islands. An eastern branch had been numerous enough to establish itself in the Persian area and overflow into India where through the institution of *caste* it maintained its blood and culture for many centuries. Its easternmost branch in relatively small numbers reached western China and is described in Chinese ancient records as tall and green-eyed.

The Continental blond race produced Cyrus the Great who with a Persian army established a mighty empire. It produced Alexander the Great of whom it is said, having conquered the world, wept for worlds to conquer. It produced great Roman conquerers, whose advance to the north reached the land of the Teutons. This early blond race, of which the Teuton is a part but with substantial variations acquired in his isolated homeland, developed the Aryan speech which through Aryan conquests and culture was acquired by many peoples of non-Aryan origin. The Continental blond, and the Teuton, together, are popularly known as the Nordic, or the Aryan race.

Presiding over great cultures and producing mighty conquerers it would seem that the Continental Nordic could have stopped the Teuton in his southward migration. But the Continental Nordic was over extended. This breed throughout the greatest portion of its domain merely overlaid other peoples which it had conquered. The contact of races leads to amalgamation of races. This early blond stock has all but disappeared in India. Stronger traces of it are found in Persia. In the mountains of Asia Minor it is found in small numbers. In western Europe its blends with the Teuton tend to render it unrecognizable.

The first stages of the Teutonic struggle to wrest control of the lands west of the Rhine from the Continental Nordics brought them into conflict with the Kelts (Gauls) whom they had followed across the

Rhine and were contending with more than two thousand years ago. One hundred years B. C. two Germanic peoples, from the Danish Peninsula and the German lands at its base, invaded Gaul (France includes the principal part of Gaul). The Romans called these invaders *Cimbri* and *Teutones*. These groups defeated six armies in succession but when divided were defeated by Marius, a Roman general of great ability. Julius Caesar was a nephew of the wife of Marius. He often reminded the Roman people of the services rendered to the nation by his uncle and secured appointment to the governorship of Illyria, which included north Italy. From this position Caesar engaged in eight years of warfare in Gaul, that country being divided, one faction calling upon the Romans for aid, the other faction securing assistance from the Germans. Caesar's conquests led him to the Rhine. He had opposed German auxiliaries in the service of the Gauls and to impress a prospective enemy with Roman efficiency, Caesar bridged the Rhine (55 B. C.), crossed it, displayed his legions near the bridgehead, recrossed the river, and invaded Britain.

Caesar's historical eminence may have depended upon his choice of cardinal points. Northward through the land of the Teuton lay the Baltic. Across the Rhine were the tribes which, later, were to compose the Frank and the Saxon confederations. The subjection of Germany would have placed western Europe, save Scandinavia, within the Roman Empire. Westward was

Britain, a small island with a primitive brunet population, ruled by a veneer of Continental Nordics. Caesar turned westward. He may have felt that the task of subduing the Germans was beyond the power of his legions for though he had proved the victor over German auxiliaries in his conquest of Gaul, he knew that his avoiding battle until his opponents had divided their forces in search of food had been a principle which underlay many of his victories. In a frontal attack upon Germany this principle might not successfully operate. In any case Rome was not built in a day and Rome could abide her time.

Northern Gaul would be a vantage ground from which a penetration of the land of the Teutons could be effected. Merchants, teachers, priests, and political representatives of Rome, as individuals, could enter the Teutonic domain, familiarize the inhabitants with Roman ideals and portray the grandeur of the Roman Empire. Tribal jealousies and tribal ambitions could be reported to Rome and ere long Rome would espouse the cause of one tribe against another as Caesar had done in Gaul. This method is an age-long one used in the extension of empires. The tribe favored by Rome might not be required to openly disclaim its freedom. It might be given the status of an ally of Rome. But the fact that it had accepted the support of a foreign army would make it hated as well as feared by the surrounding tribes, and it would need to lean more heavily

upon Rome. It would tend in time to incorporation in the Empire.

Within half a century after Julius Caesar had exercised discretion in turning westward for conquest Augustus Caesar essayed a conquest of Germany. Aided by alliances, bribery, and tribal jealousies, invading Roman armies advanced to the Elbe River and set up the framework for a Roman province. Certain of the tribal chieftains accepted subsidy from Rome. A number of them sent their sons to Rome for education. Tribal contingents, auxiliaries in the Roman armies operating in Gaul, were used in the extension of Roman might northward. In Rome it seemed that the terror of the North that had threatened the Empire in the time of Marius and had stayed the march of Julius Caesar northward had been reduced from its ancient passion for liberty by Roman arms, by Roman cajolery and subsidy, and that the boundaries of Rome would soon extend to the Baltic Sea. The Teutons, it was believed, like other peoples of Europe, Asia, and Africa, that had opposed Rome, would submit to the Roman yoke and add to their tribal worship the worship of the Roman Emperor.

Such was the dream of Rome at the height of her power and under Augustus the greatest of her Emperors. No nation had successfully opposed Rome in her centuries of battle! No nation would successfully oppose her! But there was to be a rude awakening from the Roman dream.

Herman (16 B. C.–21 A. D.)

Herman, a youthful chief (25 years old), had served with his tribal contingents that were stationed with the Roman army in Gaul. Here he gained valuable military training and here he had borne the taunts of Roman soldiers who expressed belief that his country had been seduced by Rome and that its ancient liberties would soon be forfeit. Herman knew that the Roman armies were made up of peoples within the Empire and of mercenary soldiers in pay of Rome. Following established customs legions from Gaul and western Germany would be sent to Rome, to Asia, and to Africa; and legions from Asia and Africa would be maintained in Germany. He sensed the fact that submission to Rome would not only destroy his ancestral liberties but would also tend to mongrelize his race through blending the blood of all races with that of the Teuton blood stream. Rome would need to be expelled, if race and liberty were to be preserved.

Herman's decisions to expel Rome from Germany must be listed among the most important decisions ever framed in the breast of man. It preserved the liberty and race integrity of Teutonic peoples who long have been dominant among the peoples of the earth.

Herman's speeches, while arousing his countrymen, referred often to racial glory and to racial gods.[2] He called upon them in the name of their gods who had pledged them eternal liberty, but demanded courage of men and virtue of women. We have ample knowledge

that, apart from Herman's passion "for the ashes of his fathers and the temples of his gods", there was another reason, a personal one, which may have in some measure accounted for his matchless courage in opposing the armed enemies of his country.

The Oldest Teutonic Love Story[3]

When Herman had returned from Gaul he sought to marry his first cousin, Thusnelda, his childhood sweetheart who had been pledged to another by Segestes, her father. In spite of the watchcare of her father Thusnelda fled to Herman and became his wife. Segestes had already detected Herman's activities in forming a secret league of warriors who would unite in expelling the Roman legions from Germany. At this time Thusnelda's brother was in the employ of Rome, having been given the status of a priest whose mission was to further the system of Emperor Worship which had rapidly spread over Gaul and was being initiated in Germany. Herman's brother had been educated in Rome. He had become a Roman citizen and was an officer in the Roman army. In the impending struggle to throw off the Roman yoke it is seen that there might not be unanimity on the part of the Germans for doubtless other leading families also were divided as was the family of Herman.

Battle of The Teutoberg Forest: 9 A. D.

The favors shown by Rome to members of the leading families had led Herman to place his trust in the

common people. But Varus, the new Roman governor in Germany, had restricted the privileges of the leading families and his bearing was that of a conqueror. Herman sensed that the tribal chiefs were becoming uneasy as the authority of Rome replaced their own authority.

Herman knew that his followers were of mighty frame and that man for man they were superior to the Roman soldiers, but he also knew that the Romans were armored while his troops were not, and that for a hundred years the Roman legions had been composed of professional soldiers whose armor, maneuvers, and discipline, had triumphed over all foes. He could not offset Roman armor. But defile, a narrow passage way, would limit maneuvers, and marsh would make difficult the retention of close formation.

The Teutoberg Forest abounded in defile and marsh, and Herman contrived to get Varus and his legions to march through it. In vain did Segestes, Herman's father-in-law, warn Varus of the danger of a revolt of the German troops commanded by Herman and their uniting with tribal warriors in an assault upon the legions. Varus felt that he had the support of the tribal chiefs. The peaceful appearance of the common people deceived him. But he was self deceived in that he believed that the prestige of Rome, then at the height of her power, was sufficient to guarantee a safe march for his legions.

When the legions of Varus were well within the

forest, Herman blocked the road exits and delivered a double flank attack, engaging the enemy the full length of his column. Varus found it difficult to concentrate any formidable number of his units. Those in defiles could not be effectively maneuvered and the attempt to pass reinforcements led to their struggling through marsh in which they lost compact formation and presented openings into which huge Teutons lunged with spear and sword.

Herman's purpose was to destroy the legions of Varus and in the battle, which lasted three days, his warriors were under instruction to ask no quarter and to give none. The legionaires that were in defiles or marsh were overcome and slain. Those that were on higher and open ground, rallied, formed for defense, and though all were slain they died true to the traditions of the Roman army, facing the enemy and opposing him as long as they could support shield and sword. When the last Roman had perished, the warriors of ancient Germany assembled around Herman who pledged them to maintain race and liberty. Giving the pledge, the forest was rent with their war cry which lasted throughout the night.

The head of Varus was sent to the powerful German chieftain, Marbod, who had moved from the Rhine into Bohemia. The deputation that brought the head of Varus brought also an urgent request from Herman that Marbod join in a general attack on Rome. Marbod had 70,000 infantry and 4,000 cavalry in his stand-

ing army. He had aspiration to abandon his position as elective war lord and establish himself as a king. His power had drawn the attention of the Romans and they were assembling a strong army to attack him. The crafty Marbod, himself educated in Rome, believed that the Romans would undertake to avenge the slaughter of Varus and his legions and that the war would weaken the western German tribes and exhaust the strength of Rome. At the war's end, with his powerful forces intact, he could establish himself as king over the west German tribes and be safe from Roman attack. Marbod did not come to the aid of Herman but his refusal to do so was not known to Augustus Caesar who assumed that the Empire would be invaded by a united Germany.

In Rome, the slaughter of Varus and his legions created the gravest of sorrow and the gravest of fear. It was rumored that Herman had crossed the Rhine with his victorious warriors and that the powerful forces of Marbod were assembling on the frontier. Augustus Caesar dismissed his German body guard. He gave solemn games to Jupiter who was believed to have protected the state from the assault of the *Cimbri* and the *Teutones*. He freed many slaves and placed them in the legions and exacted death of freemen of war age who did not report for induction in the army. He " . . . sank into a state of nervous despondency. For many months after the news of the Varian massacre he allowed his hair and beard to grow untrimmed, and was

even known to dash his head against the chamber walls, exclaiming with frantic impatience, 'Varus, Varus, Restore me my legions!' To the end of his days he continued to observe with solemn mourning the anniversary of that fatal disaster".[4]

Finding that Marbod would not join with Herman in an attack on the Empire, imperial Rome determined to avenge the slaughter of her legions and regain political control of her province in Germany. Her war against Herman was to extend over a period of six years and end in the complete failure of the Roman forces to resubjugate the province though Roman commanders announced its pacification and returned to Rome to publicly celebrate their triumph. Tacitus intimates that these commanders crossed the Rhine to announce their victories rather than stay in Germany to prove them, and he avers that Germany gave Rome more triumphs than victories. Imperial Rome at this time represented one hundred million inhabitants (Gibbon's estimate) and all races with which Rome had contended had bowed beneath the Roman yoke.

Herman's Brother

We have seen that Herman's brother was an officer in the Roman army. When contending with the forces of Germanicus Caesar, Herman learned that his brother was in enemy ranks across the river. He came to the river bank and called out for his brother that he might talk with him. His brother came to the opposite bank.

When Herman asked his brother how he had fared since last they had met, his brother replied that he had been promoted in rank, had lost an eye, had been advanced in pay, and decorated for valor. Herman urged his brother in the name of their mother and that of their racial gods to abandon the cause of Rome and fight with him, and not against him, in the struggle for racial freedom. He told his brother that though he was an honored officer in the Roman army yet there were chains of slavery in such service. His brother, becoming enraged, challenged Herman to combat, but others intervened and prevented a personal struggle between the brothers.

Enslavement of Thusnelda and her Son Thumelicus

In the course of the war Herman's wife, Thusnelda, heavy with child, was seized by her father, Segestes, and offered to the Romans as an evidence of his fidelity to them. Later, she and the golden-haired son of Herman were displayed in chains in Rome at the triumph of Drusis Germanicus, 17 A. D. Strabo, the Greek historian and geographer who seems to have witnessed the triumph, relates that Segestes, overwhelmed with many Roman honors, was present at the triumph and witnessed the enslavement of Thusnelda and her son. He says, "But they all paid the penalty and afforded the younger Germanicus a most brilliant triumph—that triumph in which their most famous men and

women were led captive, I mean Segimundus, son of Segestes and chieftain of the Cherusi, and his sister Thusnelda, wife of Arminius (Herman), the man who at the time of the violation of the treaty against Varus was commander-in-chief of the Cheruscan army and even to this day is keeping up the war, and Thusnelda's three-year-old son Thumelicus; . . . But Segestes, the father-in-law of Arminius, who from the outset had opposed the purpose of Arminius, and, taking advantage of an opportune time, had deserted him, was present as a guest of honor at the triumph over his loved ones".[5]

Tacitus says that Herman, "violent enough by nature", became a mad man in energy and rage at the capture and enslavement of Thusnelda. He sped from tribe to tribe crying that the Romans no longer made war upon men but upon women and children and demanded that every man who looked upon his women as a holy possession should seize arms and advance upon the enemy. Bereft of his wife and his child, opposed by his brother, opposed by his father, his uncle, and his brother-in-law, who during the course of the long war were to move to the Roman camp, Herman stands truly as a tragic figure in his desperate effort to regain the freedom of his country, and the tragedy was yet to be heightened in that when he had triumphed over all foes upon the battlefield he was to be assassinated by his own countrymen.

We have seen that the powerful Marbod (his power

issued from his having consolidated the German tribes east of the Elbe) would not come to the aid of Herman in his struggle with Rome. When Herman had expelled the Romans he turned upon Marbod. The Semnones and the Lombards, who had been subjugated by Marbod, revolted to Herman, making the two armies about equal in numbers. "No field ever witnessed a fiercer onset", says Tacitus. Marbod withdrew his army to the hills of Bohemia and sent a request to Tiberius Caesar for aid. Tiberius replied that Marbod had not come to the assistance of the Romans when they were at war with Herman and that he would not give aid. Pressure from Herman, associated with additional revolts of tribes which he had subjugated, forced Marbod from Germany and he was received by Tiberius. He died at Ravenna, Italy, 18 years after his expulsion from Germany.

It was with the greatest reluctance that the Roman Empire, hitherto triumphant upon the field of battle, abandoned its conquests in Germany. The will of Augustus Caesar who died 14 A. D. during the course of the war against Herman, designated Germany as a portion of his Empire. But the Romans were to lose the war and gradually withdraw their legions. The historian, Tacitus, writing a hundred years after the battle of the Teutoberger Forest, has left a high tribute to Herman the youth who had preserved his race through regaining its freedom. "Undoubtedly the liberator of Germany; a man who, not in its infancy

as captains and kings before him, but in the high noon of its sovereignty, threw down the challenge to the Roman nation, in battle with ambiguous results, in war without defeat; he completed thirty-seven years of life, twelve of power, and to this day is sung in tribal lay".[6]

Josephus on Roman Invincibility

In the light of the tribute of Tacitus to Herman, who, in a prolonged war had withstood the might of Rome, there will be found a curious passage in the writings of Josephus (37-100 A. D.), the eminent Jewish historian, who was a contemporary of Tacitus (54-117 A. D.), the Roman historian. In a war with the Romans. the Jewish Sanhedrin had assigned the defense of Galillee to Josephus, priest and general. He was defeated by the Romans and accompanied them when they moved to the seige of Jerusalem where he addressed the Jewish defenders, urging them to surrender to the Romans—"For they must know that the Roman power was invincible . . . For what part of the world is there that hath escaped the Romans, unless it be such as are of no use through violent cold? And evident it is, that fortune on all hands is gone over to them; and that God, when he had gone round the nations with his dominion, is now settled in Italy".[7]

Shortly before Titus, the Roman commander, destroyed Jerusalem (70 A. D.), the besieged Jews had offered to abandon the city if allowed to pass through the Roman lines. Josephus puts in the mouth of Titus

a denial of this request—"Have you relied upon the fidelity of your confederates? And what nations are there out of the limits of our dominion, that would choose to assist the Jews before the Romans? Are your bodies stronger than ours? Nay, you know that the Germans themselves are our servants".[5]

When Josephus was recording these inaccurate statements, implying the subjection of Germany and the Germans, he had become a Roman citizen, was a resident of Rome enjoying a state pension, and had received from his Roman conquerors grants of land in Judea. He must have known what all Romans knew: that three Roman legions had been massacred in Germany, and, in a prolonged war which followed, Rome could not reestablish her authority there; and that Claudius (10 B. C.–54 A. D.), as Emperor, had abandoned any pretension of authority in Germany and had withdrawn Roman troops from that country. The peculiar relation of Josephus to his conquerors seems to have colored his views where the interest, or the pride, of Rome was at issue.

Lasting Effects of Herman's Victory over Rome

Herman's victory over Rome preserved the race and the culture of the Teutonic peoples, for, had Rome reached the Baltic and with the mighty German warriors at her disposal few there are who would hold that the Scandinavian broodland of the Teuton could have

escaped the power of the Roman Empire and the mongrelization that was effected within its borders. Modern civilization hung upon his victory for the descendants of the people he preserved are everywhere leaders in civilized culture as we know it. The victory, by preserving the racial broodlands (Scandinavia and Germany), built up a reservoir of men and women of splendid bodies, splendid courage, and splendid energy, who, four centuries after the battle of the Teutoberger Forest, broke forth upon the Roman Empire, subdued it, took possession of Europe, and conditioned modern civilization to a development along Teutonic lines.

Teutonic tribes, conscious that race and liberty had been preserved by Herman developed a reverence for him that gradually grew into a semi-religious worship which partook of the quality of a race religion, particularly so for the western Germanic tribes. The spirit of Herman became the soul of the race, its vindicator, and its protector. This veneration of Herman was to continue for centuries. It was abandoned, as we shall see, when the Teuton had finally mastered Europe and it was evident that the worship of one who had preserved race and liberty was not an appropriate religion for the Teutons to preach to the races that they had subdued.

CHAPTER II

THE SECOND MIGRATION

SCANDINAVIA
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SICILY
AFRICA

CHAPTER II

THE SECOND MIGRATION: CONQUEST OF EUROPE

A FIRST migration which began before the dawn of written history and was completed, let us say, about the beginning of the Christian era, had extended the Teuton from his ancient broodland in the Scandinavian Peninsula to the southern shores and hinterland of the Baltic Sea. The western elements of the race had reached the Rhine River and a few had crossed it. In the east the latest migrants from Sweden, the Goths, were settling along the Vistula and gaining strength for a new migration that would bring them to the Black Sea.

A second migration, lasting more than a thousand years, was to give to the Teuton a domination of the rest of Europe and disperse his blood generally, though often in minor degree, throughout that continent. This migration began we may say with the armed migration of the *Cimbri* and the *Teutonese*, who carrying with them their women and children appeared on the frontiers of Italy shortly before 100 B. C., and ended with the Northmen conquest of Sicily and southern Italy about the middle of the eleventh century, A. D.

Gothic Empire Between the Baltic and the Black Seas

Following the defeat and the dispersal of the remnants of the *Cimbri* and the *Teutonese* there was a lull in the southward movement. About 200 A. D., long attracted by the rich lands of the Ukraine, the Goths continued their southward migration of conquest and settlement and reached the Black Sea, about 250. From the eastern portion of the Goth family there came a great leader, Ermanarick, who gave political consolidation to the Goths and enabled them to establish a flourishing empire.

The Empire of Ermanarick was set upon by the Huns, a powerful confederation of tribes from central and nearer Asia. Many of the peoples who had been subjugated by the Goths revolted to the Huns and Ermanarick, a very old man, well past 100, took his own life, 375. The principal portion of the eastern Goths (Ostrogoths) submitted to the Huns but a number fled westward to the Visigoths (western Goths). Pressure from the Huns and their allies forced the Visigoths to flee into the Roman Empire where they were received with fair promises but dealt with harshly, throwing them into a revolt against the Empire.

The West Goths take Rome: They Move into Gaul and Spain

Most of the Germanic portion of the Teutonic race was in flux and certain of its minor groups had pre-

viously been admitted into the Roman Empire. It was the West Goths that were the first to break the power of the Empire at the battle of Adrianople (378 A. D.) and move at will. They took Rome in 410 which city had not known a foreign victor since it had fallen to the Gauls 800 years before. The Goths, however, advanced the legal theory that they were the protectors of the Empire, not destroyers of it. From Italy they migrated westward, setting up a kingdom in southern Gaul (France) and, as agents of Rome, extended their conquests into Spain which country had been overrun by other Teutonic nations that were not subject to Rome.

The West Goths were not a numerous people when propelled from their lands on the Black Sea by the Huns. At the battle of Adrianople they could muster scarcely fifteen thousand fighting men.[1] Shortly after that battle, and while the West Goths were ravaging much of the eastern portion of the Roman Empire, other Teuton confederacies (or nations) left their homes in the North and passed at will through the western portion of the Empire. When the West Goths, as agents of the Empire, entered Spain they were confronted there by Swabians and Vandals from the Baltic regions and by Alans from lands near the Caspian Sea, the latter, like the Goths, having been pushed westward by the Huns. Spain had been partitioned by them: Swabians in the north, Alans in the center, Vandals in the south. The Goths and the Romans attacked these

invaders. The Swabian strength was sufficient to enable them to cling to their mountainous areas in the north. The Alans were almost destroyed. A portion of them joined the Vandals.

The Vandals move to North Africa

The Vandals, later, still powerful despite their small numbers, moved by choice into northern Africa. When they crossed to Africa, 429, they numbered but eighty thousand, including men, women, children, and their servants. Yet within a quarter of a century this remnant of Vandals had founded an empire on the ruins of Carthage, had sacked Rome, and had established a navy which for a considerable time dominated the Mediterranean Sea.

The Franks Conquer Gaul

Prior to the Teutonic assault which was to break the power of the Roman Empire, the forty or more tribal governments of Germany had been consolidated into six confederacies, or nations. These confederacies were a far graver threat to Rome than had been the tribes, acting independently.

The tribal areas near Cologne and extending well into the interior composed the Frank confederacy, a powerful one. In the year 420 the Franks crossed the Rhine in force and began to move along the coastal regions of Gaul.

The Franks had long been in contact with the Ro-

mans in Gaul and knew well the growing weakness of the Roman Empire. Though they invaded Gaul in force and Rome had not the power to stay their ambition yet the Franks, like the Goths, assumed that they were the protectors and not the destroyers of the Empire. In relation to the probability of permanence of their conquests, the Franks had an advantage of great importance over the Goths. The Frank invaders of Gaul maintained communications with their homeland which enabled them to receive armed support and additional settlers whenever desired. The Goths had maintained communications with their homeland in Sweden when they were conquering the area from the Baltic to the Black Sea. But when their Empire had been disrupted by the Huns and when they had turned westward in a march through southern Europe to the Atlantic Ocean they lost communication with Sweden and were compelled to rely upon their immediate strength, supplemented by such alliances as they could make. The Franks gradual rise to preeminence over the other German groups which had invaded the continental possession of Rome was based in large measure in their close connection with their former homeland.

The Huns Invade Gaul

In the midst of this commotion in western Europe, Huns from Asia in a second great invasion had established themselves in the center of Europe. Under Attila (406-53 A. D.), a great army composed of Huns

and their many European allies pressed westward until they had reached Orleans (in France), 451. Western Teutonic nations came to the support of the Roman army. A mighty "Battle of the Nations" was fought at Chalons. Attila was defeated and fell back into Italy, ravaging that country. The West Goths had turned the tide of battle at Chalons and had revenge for their displacement by the Huns from the rich lands on the Black Sea.

The Anglo-Saxon Conquest of Britain

North of the Frank area and adjoining it was the Saxon confederacy astride the mouth of the Elba, reaching into the southern portion of the Denmark Peninsula and with coastal frontage on both the Baltic and North Seas. In the narrow neck of the Denmark Peninsula were the Angles, closely related to the Saxons and often in alliance with them. These Anglo-Saxons were expert seamen and the Romans declared them to be pirates as well as fishermen.

We have had a glimpse of the Anglo-Saxons, not as seamen, but as the first Teutonic migrant invaders of Gaul. The Romans called them *Cimbri* and *Teutones*. But the Romans knew Denmark as the Cimbrian Peninsula and located the *Teutones* at the base of it. (The bulk of the *Cimbri* were probably from the north of the peninsula and more properly should be termed, Danes. But the blood of Danes, Angels, and Saxons is commingled in Anglo-Saxon peoples, and, by

blood, these peoples share in Danish history). Carrying with them their women and children migrating elements of these peoples appeared on the confines of Italy 102 B. C. This was the first historical "covered-wagon" migration of a people who at a much later date were to use the covered wagon in a sustained migration from the Atlantic to the Pacific Oceans in the United States of America. Although eighteen hundred years were to intervene between the first and last migration by covered wagon there was a similar element of danger attending them, and, in considerable measure, a similar desperate spirit in the presence of dire adversity. In the North American migrations there were instances in which the white settlers would kill themselves rather than fall into the power of merciless Indians. When the final battle had destroyed the Teutonic invaders in ancient Gaul, their women petitioned the Roman commander that they be given the status of servants of the Vestal Virgins, and not be distributed as spoils of war. When this request was denied them the women beat out the brains of their children on the wagon wheels and committed suicide.

Britain, south of Scotland, had been held as a Roman colony for more than three hundred years. Rome, weakened, principally by Teutonic assaults, had withdrawn her legions from Britain. A small group of Jutes from the north of Denmark seized a portion of Britain and called upon the Saxons for aid. The Saxons began attack upon the southern portion of Britain in 448,

sometime later bringing with them their families. In sustained migration they settled in Essex, Kent, Sussex, and Wessex, pushing back many of the local inhabitants. I have used the date of 448 as marking the attack of the Saxons on Britain. This date marks rather the beginnings of their preparations for settlement. For more than a hundred years they had made intermittant attacks and Roman governors of Britain had established a chain of forts on the south-east coast which were under command of a Roman official designated as "Count of the Saxon Shore". R. H. Hodgkin in his *History of the Anglo-Saxons* gives evidence of the probability of the Saxons having issued from points on the Frisian coast, the Rhine, and possibly also from points in what is now France, as well as having descended directly from the mouth of the Elbe. He quotes from the letter by a Gaulish nobleman who terms the Saxons "the most ferocious of all enemies", and gives a statement from a clergyman in Britain who refers to "the fierce Saxons, hateful alike to God and man".[2]

The East Goths Conquer Italy: Theodoric the Great

Constantine had removed the seat of Government of the Roman Empire from Rome to Constantinople, 330 A. D. Shortly afterward the Empire was divided, Rome ruling the western portion, Constantinople ruling the eastern. But in political theory the Empire was a unit.

The West Goths had defeated the Eastern Emperor, 378, and had taken Rome, 410. The Vandals coming from their new home in North Africa had sacked Rome, 455. In 476, Odovaker, a Teuton general supported by various minor Teutonic groups, displaced the Emperor at Rome and proclaimed himself ruler of the West.

Following the defeat of the Huns, 451, and the death of Attila in 453, the East Goths and other Teutonic elements that had been subjugated by the Huns, revolted and forced the Huns to return to Asia. The Emperor, at Constantinople, commissioned Theodoric who was head of the East Goths to suppress the government of Odovaker at Rome and rule Italy as an agent of the Eastern Empire.

Theodoric defeated Odovaker, 493, and established in Italy a government of justice and order. He became the most celebrated general and statesman of his age. He defeated the Franks and the Burgunds and was everywhere supreme upon the battlefield. He is known to history as Theodoric the Great. A strong ruler, loved by his subjects, feared by his enemies, he abhorred the chaos and bloodshed which followed upon the various armed struggles between the Teuton tribes that had overrun the Western Roman Empire.

Theodoric proposed a union of Teutonic peoples, a Teutonic league of nations based upon the principle of justice and fair play to the end that no segment of the race would have its blood-lust aroused by unfair treatment imposed upon it by other portions of the race.

He was not able to effect a league which endured but his vision of the future proved to be correct. Since the days of Theodoric there have been fifteen hundred years of bloody and needless war of Teuton killing Teuton. This thesis, in which the concept of biological unity of Teutonic peoples is set forth as a basis for racial peace, is but a restatement of the racial ideals of Theodoric the Great and is reverently dedicated to his memory.

Constantinople, as we have seen, incited Teuton groups against each other. An Emperor arose there, Justinian, (483-568), who made a desperate attempt to repossess certain portions of the Western Empire that had been seized by the Teutons. He succeeded only in crushing the kingdom of the Vandals in Africa, 534, and (after the death of Theodoric) in a war which lasted eighteen years the East Goth power was destroyed in Italy.

The Lombards Settle in Italy

The ambition of Justinian to recover Italy from the East Goths and restore it to the control of the Eastern Empire was not to be realized. The Lombards had been bribed with great gifts to aid in the suppression of the East Goths. They decided to possess Italy for themselves. Shortly after the defeat of the East Goths, who had recognized the sovereignty of Constantinople, the Lombards invaded Italy and took possession of its northern portion. Later, they extended their rule to

the regions about Rome. They did not recognize the sovereignty of Constantinople. We have had a glimpse of the Lombards in their home on the Baltic when they were allied with Herman in his struggle with Marbod who had sought to set up a kingdom over Germany.[3] The Lombards, described by Tacitus as few in number but of great courage, had aided Herman in his bloody struggle with Marbod, a struggle that pleased the Romans in that they could see the Teutons killing each other. In the more than five hundred years that had intervened the Lombards had dwelt for a considerable period in their early home and then had fought their way into central Europe and were in the regions later to be known as Austria when bribed by Justinian to aid in expelling the East Goths from Italy.

Many of the German tribes had taken part in the invasions of the Roman Empire and some of them had become established in the new lands they had conquered. The Lombards entered Italy, 568. They spoke their own language (German) and lived under their own laws for two hundred years.[4]

The Franks Annex Italy to Their Empire

The Lombards when settled in Italy gradually changed from the Arian form of the Christian faith to that of the Roman Catholics but their contempt for the political pretensions of the papacy angered and dismayed the Popes and led to a Pope urging the Franks to enter Italy and chastise the Lombards. Martel re-

fused to attack the Lombards, saying that they had given him no cause for war. But, Pepin, the son of Martel and the father of Charlemagne, contemplated an usurpation of the throne of the Franks and desired Holy sanction for this enterprise. Pepin came with a Frank Army (745), chastised the Lombards, and as his reward received the papal sanction for his usurpation of the throne of the Franks. The Lombards reasserted an authority which displeased the Popes and Charlemagne came with a Frank army and subdued them (774), annexing the Lombard kingdom to the Frank Empire. Later, a Pope crowned Charlemagne as Emperor of the Western Roman Empire.

The Lombard invasion of Italy was the last of the great Teutonic racial movements from the north until the time of the Northmen conquests which began more than two hundred years later and which will be considered in the next chapter. More than a hundred and fifty years had intervened between the West Goth movement into Italy (410) and that of the Lombards (568). Many Teutons had descended from their forest homes in the north. Others had come from their relatively new homes in eastern Europe. Some of the conquering tribes were to lose their identity. The Goths, Alans, and Swabians who migrated to Spain were to mix their blood with the stocks they had conquered and slowly pass from history as racial peoples. The Burgunds were to give their name to a portion of France, the Lombards theirs to a portion of Italy, the

Vandals theirs to a province of Spain (Andalusia). The Franks were to give their name to a great nation (France). The Angles were to be immortalized in the name of another great nation, England (Angleland).

The Political Teutonization of Europe

The long reign of the Continental Nordic was over. The second migration had established the Teuton as the political lord of Europe. Gothic feuds were to permit the Mohammedans (Moors) to hold a small portion of Spain for a long period but when the Gothic power had been consolidated the Moors were quickly expelled. Much of the area of European Russia had been held by the Goths and abandoned by them in the fifth century. In the ninth century the Rus from Sweden entered this area and established there a second Teutonic empire which was to be ruled by the Rus for two hundred years. (The Rus were a part of the Northmen movement which will be considered in our next chapter). The Turk and kindred people were to hold political sway in the Balkans and some points in central Europe for a period when Teuton was fighting Teuton but the Turk had lost the military power to retain his European possessions long before he was expelled. It has not been Turk strength but the jealous self interest of certain European nations which has permitted the Turk to hold onto Constaninople.

Races that dwell together tend to mix their bloods. The "Latin" peoples, generally, are partly Teuton. In

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northern France there is a predominance of Nordic blood. There is much of it in northern Italy and a considerable amount in northern Spain, but this blood is scarcely evident in the southern portions of Italy, Spain, and Portugal. There is a great amount of it in central Europe and in Russia. Most of the Nordic blood in the blond millions of Russia is that of the Continental Nordic. If Russia as a result of the recent war should become established as the dominant power in Europe, such position would restore the Continental Nordic a political authority on that continent which has been exercised by the Teuton for the past fifteen hundred years. The Slavs would have obtained this preeminence it would seem through the Teutons having engaged in intra-racial feuds. Britain and America are Teutonic nations. Had they not opposed Germany it is likely that that country could have withstood the Slavs and had they supported Germany there is little probability of a Slavic triumph. Here, we do not question the expediency or morality of the Teuton feud but seek only to draw attention to the fact that if the Teuton has been displaced in dominance of power on the European continent such displacement arose through Teuton opposing Teuton.

Karl der Grosse Reestablishes Christianity as a State Religion

Karl der Grosse (Charlemagne, 742-814), King of the Franks, sought to reestablish a Western Empire

in lieu of the Roman structure which had disintegrated. For four hundred years prior to Karl der Grosse the Christian religion had been known as the State Religion of the Roman Empire. When the western portion of that Empire was dissolving under Teuton pressure its Christian religion was not seriously endangered for the conquerors were tolerant of it and tended, generally, to support it or adopt it, that they might be more in harmony with the peoples that they had subdued. The giving of spiritual sanctions to State policies is a function of State Religions. The Christian religion is admirably adaptable as a support for State policies in that it gives supernatural sanctions to such conduct as it deems desirable. It is an exclusive religion, intolerant of other creeds, just as the State must be exclusive and intolerant of all powers which would question or endanger its sole right of governing.

Christianity Exclusive and Intolerant of other Faiths

The three great intolerant religions—Judaism, Christianity, and Mohammedanism—are "revealed" religions and seem to have issued from a common racial background, a Semitic background. These religions, which have sought to destroy other creeds by fire and sword, have a Jewish background if we deem the Jew a Semite. But the modern Jew is not a Semite save in a very minor proportion of his blood. He carries a "Semitic" religion with him, if it is in essence Semitic; as the Christians,

few of whom are Jews, carry a Judaic religion,—Judaic if stripped of certain phases of theology which gradually adhered to the gospel of Jesus.

Read the Old Testament and there it will be found that the God of the Jews ordered the violent destruction of other religious creeds. The story of Trinitarian Christianity from the moment it came into position to direct secular power until such time as it was stripped of such authority is replete with bloodshed and violence in its process of establishing and maintaining the Trinitarian creed as a sole religion.

Mohammed (born 570. A. D.), receiving divine revelations in trances and visions, declared that he was commissioned by Allah, the one and only God, to reestablish and purify the religion of Abraham and with the unsheathed sword destroy all other faiths. Mohammed held that "The sword is the key of Heaven and Hell; a drop of blood shed in the cause of God, a night spent in arms is of more avail than two months spent in fasting and prayer; whosoever falls in battle his sins are forgiven. . . . God loveth not the transgressors (the followers of other creeds); kill them whenever you find them".[6] Sweeping up from the sands of Arabia the Mohammedans conquered many Christian lands and utterly extirpated the Christian religion in great portions of Asia and Africa.

These three "revealed" religions, though kindred in origin, have shown intolerance with each other as much or more so than with those of alien origin. Among the

sacred creeds of mankind they may be adjudged as "gangster religions", each with a long record of sinister aptitudes in dealing with other faiths, tolerating none of them if they had the physical power to exterminate them. They have "reformed", it is true. But with each of the three of them their "reformation" came not from within but was enforced upon them by secular power.

Rise of the Papacy as a Temporal Power

Here, we deal with Christianity as a State Religion in the Western Roman Empire. In the Eastern Empire (ruled from Constantinople) Christianity remained a State Religion, and did not devise the political theory that the Emperor existed only as a creature of the Church, as did the Roman Church. In the political chaos of Rome falling to the Teutons and yet remaining in theory at least as part of the Empire, Constantinople, from time to time, entrusted the Roman bishops with temporal power. When the Mohammedans destroyed Carthage (698) the great bishopric of that city was deprived of prestige and power and the bishop of Rome became the unquestioned spiritual master of the peoples of the remainder of the Western Empire, unless an exception be made of the Christian faith in Ireland.

The political structure of the Western Empire had disintegrated to the point that it existed only in theory but its Official Religion had survived the political disintegration. It continued as a religion but with little more than a nominal status as a "State" religion.

An alliance between the Frank rulers and the papacy would bring to the Franks the spiritual support of the Christian Church which had been long established among the major portions of the peoples subjugated by the Franks. It would recreate Christianity as a State Religion over much of the former Western Empire and extend it over non-Christian peoples whom the Franks should include in their Empire.

Karl der Grosse felt that he had the power of empire in the mighty Frank army. Prior to his reign the Franks were in possession of France, much of southern Germany, and lands reaching southward to the Adriatic Sea. Karl subdued the most of Italy, Bohemia, a portion of Spain, and in a struggle which lasted more than thirty years succeeded in extending his Empire through the Saxon confederation to the Baltic Sea.

The Saxon Struggle for Freedom

The mightiest efforts of Karl's long reign were required to incorporate his kinsmen, the Saxons, into the Frank Empire. Saxony, at this period, included an area in northwest Germany and the southern third of Denmark with outlet on the Frisian coast to the Zuyder Zea, and on the Baltic Sea to a point near the mouth of the Oder River. The area of Saxony was somewhat larger than the present State of Virginia in the North American Union of States, say, fifty thousand square miles of land. The peoples of the Frank Empire were far more numerous than the Saxons and had at their command

most of the resources of western Europe. But it required a generation of sustained efforts of the Franks to subdue and incorporate Saxony. Rebellion against the Franks continued at intervals over a period of thirty years. In the intervals between armed conflicts Christian priests had penetrated throughout Saxony to teach the youth the value of the new religion, Christianity, and the future glory of an empire directed by the Franks in league with the papacy.

The effort to Christianize the Saxons by the sword led to a struggle between two systems of worship, that of Christianity as the State Religion of the Franks and that of the pagan Teutons. The heathen Teutons like the ancient Greeks, Romans, Persians, Egyptians, and many other peoples, defied certain forces of nature that were benevolent to man, like the sun. Or those forces which aroused awe or fear, such as fire, thunder and lightning. There were minor gods of the hearth, the field, of trade, and the major occupations. (When Christianity became dominant in Europe the *role* of the minor gods was given to Christian saints). Associated with the worship of the sun were the heathen celebrations in the latter part of December when the daylight hours began their increase, and the Easter celebrations when the hours of the day began increase over the hours of the night, causing the birth of vegetation. The Christian Church took over these sun celebrations, designating those of December for a public rejoicing over

the birth of Jesus, the Easter celebrations as marking the resurrection of Jesus.

The "Pagan", or "Heathen" religions, as here considered, would include all systems of worship that were not originated by Jews. Generally, the Pagan creeds were tolerant and would have allowed a new faith which itself was not intolerant of other religions. The Christian religion, however, is not a tolerant one as we have seen. Among its basic tenets is found the declaration that apart from the Christian faith there is no way of salvation.[7] It takes pleasure in converting others to its faith and pride in compelling the stiff-necked to recognize its decrees. In addition to this inherent intolerance of other creeds it had become a State Religion, associated with the Franks in their purpose of depriving the Saxons of their ancient liberties.

When Herman instead of worshiping the Roman Emperor as a god had defeated his forces and expelled them, the followers of Herman had derided the Roman "god" and said that in Herman they had a god of their own that was stronger than the Roman god. In the fourth century the Roman institution of Emperor Worship was replaced by Christianity as the new State Religion of Rome. When the new religion appeared on the Rhine the Teutons derided the Romans for changing their religion, saying that the Empire despairing of the aid of a Roman god had imported a god from Asia. As the Western Empire gradually fell beneath the onslaught of Teutonic tribes the Teutons in the

German homeland continued to deride the religion from Asia, saying that its priests talked much of miracles but performed none to save the Empire and that it was a shame that a small cult which had grown great through the Empire's favors would withhold its magic powers when the Empire was expiring. But when the Franks in their purpose to conquer Gaul had allied themselves with the papacy and accepted the Christian religion in its Trinitarian form it was evident that "the religion from Asia" had found another strong support on which to lean. And when the Franks under Charlemagne, the greatest of their commanders, turned northward against the Saxons the latter hated the Christian religion as much as they hated the Franks, for the Frank State and the Frank State Religion was indivisable, the one as much as the other standing for subjection and slavery.

The greatest of the Christian missionaries to the heathen Teutons, Winfrid of England, boasted of having cut down the "Oak of Thor", 724.[8] Charlemagne had higher ambition than Winfrid. In his first campaign into Saxony, 772, he destroyed the ancient heathen sanctuary near the site of the battle of the Teutoberger Forest which long had been dedicated to the spirit of national freedom defended by the sword and was the center of the veneration accorded to Herman who had delivered his people from the power of Rome. No sooner would Charlemagne assume that he had subjected the Saxons than they would arise again in revolt and stand in defense of their ancient liberties.[9] On one

occasion Charlemagne slaughtered four thousand five hundred helpless Saxon prisoners of war in a frenzy of revenge upon Saxons who had abandoned the Christian creed and defeated two of his favorite generals. In the intervals between his campaigns into Saxony, Charlemagne sent missionaries throughout the land to soften the Saxon's hatred of the Franks and their contempt and ridicule of the hated "religion from Asia".

CHAPTER III

BAPTISM OR DEATH

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HE (Charlemagne) also published a code of laws for Saxony, in which the harshest punishments were denounced against all those who still clung to paganism. Such offences as sacrificing to Woden, burning instead of burying the dead, openly deriding church ceremonies, or robbing a church, were to be punished with instant death. Even those who obstinantly refused baptism or who after baptism refused to fast in Lent, and conform to Church discipline, were threatened with capital punishment. (Oman, *The Dark Ages*, p. 354).

In an agreement with the Pope, Charlemagne required that the Christian baptism and creed, in its Roman form, be enforced in all lands which he ruled and upon all peoples whom he should conquer. In keeping with this agreement Charlemagne required that baptism should be an evidence of submission to his sword and he instituted a program of unparalleled ferocity, inflicting the penalty of death for six "crimes", the principle one being the refusal of baptism, false pretension of baptism, backsliding, and the eating of meat in Lent. (See, Draper, *The Intellectual Development of Europe*, Vol. I, p. 374). Charlemagne or certain others of the succeeding rulers enforced the Pope-Emperor program

of baptism or death upon many peoples of north and central Europe, including Pomeranians, Serbs, Letts, Finns, and Old Prussians.

Christianity, as a State Religion, had been fastened upon the peoples of the Roman Empire by Absolute Monarchs through imperial decrees and force of arms. It is now to be fastened upon the peoples of Old Saxony by imperial decrees and force of arms of an Absolute Monarch. In the first instance there will be found penalties including that of death to be meted to members of other religions who do not abandon them. In the second instance, that which we here consider, the penalty of death is to be adjudged against those who do not abandon their own religion and submit to Christian baptism. In the first instance only that minor portion of the Teuton race which dwelt within the Roman Empire had been "Christianized" by decrees of the Roman tyrants. In the second instance heathen Teutons in their ancient homeland were to lose their religious and political freedom. Further extensions of the Christian creed were to be effected until the Teuton would become a "Christian race" and carry the Jewish Scriptures, the old and the New Testaments, into every continent; name many of his children for members of the Jewish race, and worship one of their number as a God in human form.

Prior to the advent of Christianity as a State Religion the Roman Empire had been tolerant of many creeds. Under the Christian priests all this was changed and

the Empire became a persecutor of other creeds. Prior to the alliance of the Frank kings with the Holy Father in Rome the Teuton had been generally tolerant of various religious beliefs; but this alliance was to plunge the Teuton race into an era of bloody religious intolerance which would require 800 years to correct, and for several centuries bring to question the right of Teuton rulers and Teuton peoples to live their own lives save under papal consent and direction. This spiritual transformation of the Teuton was effected by Christianity as a State Religion. Let us briefly survey the rise and progress of the Christian sect and creed.

Christianity, as we know, issued from Judaism. It began as a Jewish sect. In its first stages it was widely distributed by Jews of the "Dispersion", that is by Jews who resided among Gentile peoples. Very early in the course of its history it opened its ranks to Gentile converts. About one century from the death of the Christ the Gentile converts within the sect became more numerous than the Jews who adhered to it and the Christian movement gradually passed under Gentile control. But it continued to adhere to the Jewish Scriptures to support its divergence from Jewish theology, particularly so in the matter of the Virgin birth of an incarnate God. It became wholly dissevered from the Mosaic law, that law having been fulfilled in the advent and teaching of Jesus as the Son of God. The sacrifice of the Christ had fulfilled the sacred requirements of the Jewish sacrifice and the Christians did not

engage in sacrificing as did the Jews and many other peoples of the Roman Empire.

The Christians held that they, and not the Jews, were heir to the covenants made by God with the Jews, for the New Dispensation superceded the Old, leaving Judaism, as such, without spiritual validity and without God's direction. Nor were any of the great Gentile religions of the Roman Empire spiritually valid, for these religions had not been channeled from Jewish sources and God's revelations were confined only to those who were heirs to His covenants with the Jews. The Gentile religions had issued from demons. Judaism had been superceded by Christianity, which *alone* was valid and under God's direction. Such was the philosophical background of the small Jewish sect that was to become one of the great religions of the world.

The Roman Emperors, at this period, ruled approximately one hundred million subjects, about half of whom were slaves, the Christians numbering possibly as much as five per-cent of the total population. Almost all of the Christians lived in the eastern portion of the Empire but were represented in some numbers in Italy, Gaul, Spain, and Britain.

In the early part of the fourth century and shortly before the Emperor Constantine set up the Christian creed as his official religion, the Christians had endured a severe persecution, Christianity not being a legal religion. Imperial Rome was tolerant of many religions and the Emperor as Pontefix Maximus was the head

and the protector of all legal religions. In its early stages, Christianity had legal standing as a Jewish sect but after it had divested itself of Jewish control it could not well invoke Roman law for its protection. But it was tolerated, generally, until about the year 250 at which time one of the Emperors severely persecuted the Christians, and again in 303 there was a severe persecution. It attained legal standing 311, one year before Constantine coming from Gaul wrested Italy from one of his co-Emperors.

Much of the subsequent history of western Europe will center on the Christian creed as a State Religion, ruthless in its extermination of other religious creeds, and more ruthless still in measures against those of the Christian faith who did not give submission to the Roman bishop as Pope. We have seen that the exclusiveness of the Christian creed was inherent in the creed. It was destructive of all other religions, recognizing none of them as valid, not even Judaism from which it had issued.

Only a brief record of the process of installing the Christian creed as the State Religion of the Roman Empire is needed to show its inherent intolerance of other creeds and its resort to force of arms in suppressing them; and this record will show that Charlemagne was using well established Christian technique in issuing decrees abolishing other religions and using force of arms in implanting the Christian faith.

Constantine I favored the Christian creed and made

it his official religion but that Emperor and his co-ruler issued the Edict of Milan, 313, in which he specified that religious liberty would continue in the Empire. He was baptised by Christian priests shortly before his death, 337. His son, Constantine II, decreed the penalty of death for those who followed the customs of certain of the pagan religions. Julian, the nephew of Constantine I and successor of Constantine II, abolished the status of the Christian creed as an official religion. After a reign of two years Julian was killed in battle. He had not designated a co-Emperor. Jovian, a Christian, succeeded him and Jovian restored Christianity as an official religion and designated it as the State Religion of the Roman Empire. Then followed a few rulers, some of whom favored religious freedom, others of whom withdrew certain privileges from the pagan religions; some of them favored the Trinitarian faith, others were inclined to the Unitarian views of important Christian sects. At last an able general became Emperor, Theodosius I, born of Christian parents in Spain. Theodosius may have been predisposed in favor of the Trinitarians for their strength was almost undisturbed in the West by Unitarian views. In any event Theodosius was mightily influenced by the great Ambrose, bishop of Milan, who was a Trinitarian and favored the elevation of the Roman bishop as the head of the Church. Theodosius decided in favor of the Trinitarian faith, decreed that the Roman bishop was supreme, and penalized the Unitarians by directing

them to recognize the supremacy of the Roman bishop and turn over to him their Church property. Theodosius issued other edicts for the purpose of utterly exterminating the great Gentile religions. He confiscated their wealth and applied to their followers the dire penalties meted to acts of treason and sacrilige. Theodosius died, 395, and shortly after his death the West Goths and other Teutons plundered Italy and captured Rome. In the political stress attending upon these invasions the Gentile religions survived for a considerable period. Had Julian named a co-Emperor, or had Theodosius lost his last great battle it is probable that Christianity as a State Religion would not have run its memorable course.

Having reviewed the origin and progress of the Christian creed and seen that it owes its eminence to the favor of the Imperial Despots we may better understand its association with Charlemagne, who with fire and sword and extraordinary personal cruelties implanted his banner and the Christian religion in Old Saxony.

Prior to the time of Charlemagne the Franks had conquered much territory. Charlemagne now plans to annex Old Saxony in northwestern Germany and extending into the Danish Peninsula, a land area of approximately 50,000 square miles, a portion of which adjoined the Frank domain.

Had Charlemagne foreseen that his plan to subjugate Old Saxony would require the mightiest effort

that the Frank Empire had known, would necessitate eighteen military expeditions into that country, would bring the Northmen against him, and would aid mightily in the disruption of the Frank Empire, it does not seem probable that he would have assayed the task of subduing and Christianizing the Saxons.

Tacitus, writing 100 years after the battle of the Teutoberger Forest, says that Herman was being sung in tribal lays. Creasy, in his *Fifteen Decisive Battles*, says, "As time passed on, the gratitude of ancient Germany to her great deliverer grew into adoration, and divine honors were paid for centuries to Arminius (Herman) by every tribe of the Low German division of the Teutonic races."

Charlemagne knew the people he was to assault. He knew that the veneration of Herman had grown into a racial religion. He sensed that spiritually the Saxon struggle for liberty would center on the veneration of Herman, their god of liberty, and in his first expedition into Saxony he destroyed the great Heathen Sanctuary near the site of the battlefield in the Teutoberger Forest where Herman had destroyed the legions of Varus.

The war to subjugate Saxony began in 772. It lasted for 33 years during which period there were intervals of peace only to be followed by renewed desperate efforts to drive out the hated Frank army and the New Religion which accompanied it. In the intervals of peace Christian priests covered much of the country in trying to soften the resistance of the Saxons to the

Franks and to the New Religion. Hopeless, the greater number of Saxons submitted; a heathen remnant continued to resist.

Charlemagne had accepted the crown of Empire from the Pope, Christmas Day, 800. The debates, below, between the Priests of Herman and the Priests of Jesus would be, let us say, in the year 801 or 802; after Charlemagne had accepted the crown from the Pope and shortly before the dying gasp of Old Saxony in titanic struggle to maintain her liberty. Historical support for various propositions in the text of the debates and a following sub-head will be found summarized in notes beginning on page 281. It would be better, I believe, if the full text of the debates should be read before consulting the notes, which deal with only a portion of the text.

The Priests of Herman vs. the Priests of Jesus

The priests of Jesus (Christianized Franks) set forth the ethics of the Christian religion, its supernatural sanctions in support of moral conduct, and the value of papal Christianity as an agency of social control in the Frank Empire.

The priests of Herman (Heathen Saxons) recited their knowledge of the alien religion which the Franks had espoused. That it had been 800 years since its founder, Jesus, had lived; the same time since Herman had lived. That Christianity had origin in a Jewish sect.[1] That 300 years after its founding Roman Em-

perors, ruling as tyrants, had directed that the Christian Religion be the State Religion of the Roman Empire,[2] and that for more than 400 years the Christian faith had been held by the Romanized peoples west of the Rhine. That the Franks while engaged in subduing these peoples had adopted their religion.

That the Christian faith was not new to the Saxons, but known to them, and rejected by them as a philosophy inasmuch as its sanctions for ethical conduct and its promise of a future life is based on the assumption that the God of the universe had been born of mortal woman, had masqueraded on earth in the form of a Jew, and that the mother of this Jew was in fact the "Mother of God", a proposition unworthy of the human intellect.[3]

The Franks know full well that when Christianity had become the State Religion of the Roman Empire it had expelled from Gaul the worship of other Savior-Gods that had been long established there. Gaul was filled with Savior-God cults of Persian, Egyptian, and Greek origin and their agents could circulate freely in Germany but they did not gain many adherents for we do not believe the myth that God appears in human form, and we feel that it is a degrading superstition unworthy of the majesty of God to assume that He begets from a mortal woman. We, ourselves, have the myth of a virgin birth of a god, but it is only a myth. We rejected the Persian Savior-God, the Egyptian Savior-God, and the Greek Savior-Gods of our own free will;

but we stand under penalty of death at the stake or by the battle-axe if we reject the Jew Savior-God.[4] Your Jew Christ advancing with the slogan—baptism or death—expelled the Gentile Christs from the Roman Empire. Giving to us the same alternatives, he is now expelling our native religion from our native land.

All these Christ religions seem to be woven of the same mythology; with stars, shepherds, and wise men attesting the birth of the Savior-God; who teaches, suffers death, is buried, and rises from the grave.[5] They vary in a minor way it is true as to the holy agent which effects the conception in the mother of the God. You tell us that a ghost was the agent in the impregnation of the mother of your God. In this matter you have made improvement over the more ancient theories relating to the conception of Buddha. Your theology devises a ghost, a *holy* one. The Buddhist agent of impregnation, we hear, was a sacred animal, a hippopotamus. As between a Holy Ghost and a Holy Hippopotamus, we believe the ghost concept is more refined; and possibly more plausible, for it is certain that a ghost would have a better chance of entering and leaving a bed-chamber unobserved, than would a hippopotamus.[6]

The claim of the Pope that he holds sway over Saxony is sheer effrontery, the babbling of a deluded witch-doctor. The Franks will rue the day that Karl (Charlemagne) accepted the crown from this imposter, for the nature of his pretensions are such that if he has the power to crown he will have also the power

to remove the crown.[7] The Saxons expressly deny that Simon, or Saul, or any other Jews, held authority in Saxony at any time, and it followed that they were without capacity to transfer to the Pope jurisdiction in any form whatsoever over the lands and the peoples of Saxony; and the pretensions of the Pope that certain Jews have given him rights over Saxony is treated with the contempt that it deserves.[8]

Let the papal priests prate that the Pope holds the "Keys"[9] to the present and the future, that he can lock and un-lock, bind and loosen, in this world and the next. When Saxons depart this life they will go to their own Heaven or to their own Hell: a Valhalla for the good and the glorious, a Netherworld for the base and the cowardly. They will not appear at the gates of the Jewish Heaven or Hell, and it matters not to them whether the Pope keeps these gates locked or un-locked.

As to the Ten Commandments, the Saxons were not concerned with those of the Ten which relate to an alien god. They would not admit that the Commandments relating to human conduct, of man's relation to man, came by revelation from the God of the Jews as claimed by the new religion which the Franks had espoused. The Franks, themselves, know that the code of ethics of their own race forbade murder, lies, thefts, perjury, adultery, coveting, and required that children obey their parents. That these rules of conduct are self-evident requirements of social control and they probably are held by all the races of mankind. Nor will we de-

base our own race in the eyes of posterity nor give to mankind a belief that Saxons knew not a distinction between right and wrong until they had been brought under Jewish religious instruction. For this reason alone we would reject the Ten Commandments as a code, a portion of it being no concern of the Saxons, the remainder of it we have held from ancient days.[10]

It was a matter of grave concern that Germanic peoples, as well as all other races, do not practice the high ideals of the Social Code embodied in the Ten Commandments. But Saxons could not accept the Frank claim that by assuming these Social Commandments to have been penned by the mysterious finger of a god they would be more effective in the matter of social control.[11]

The Franks would bear witness that they, themselves, after they had aspired to Empire and adopted Christianity as their State Religion, had obeyed these Commandments not more, but instead they had departed more from the ancient and simple virtues of their own race.[12] That the New Religion had not increased the piety of the family of Clovis who had imposed it upon the Franks any more than it had increased the piety of the family of Constantine who had imposed it on the Roman Empire, for the depravity of Clovis and his family possibly could not be equaled save in the records of Constantine and his family.[13] Had not Clovis waged unjust war on the Goths and deprived them of their best lands solely on the pretext that the Goths did

not admit that a Jew woman had been the "Mother of God" and that her son was co-equal with God?[14]

Responding, the Priests of Jesus advanced the concept of race and that of the power of the Frank Empire. They called upon the people of Saxony to witness that in appearance and in blood the Saxons were not distinguishable from the Franks. The two were of common racial origin and it was the purpose of Karl to give them common political destiny. The Franks, they affirmed, notwithstanding the destruction of the Sanctuary,[15] venerated Herman as much as did the Saxons, for Herman had preserved the race and the freedom of German peoples and all Germans had enshrined him as the soul of the race.

As the Franks were not disloyal to Herman their racial savior, neither were they disloyal to the Teutonic gods. Were not the sun, the moon, Tew, Woden, Thor, Frigg, forever remembered in the days of the week?[16] That, following the urge of Teutonic destiny, the Franks had entered Gaul and conquered it, and had conquered many lands beyond Gaul. That it was the destiny of the Teuton to hold sway over Europe and that the gods of the Teuton had favored the Franks with the mission of consolidating the Teutonic tribes that had overrun the Roman Empire, a mission that had been well-nigh accomplished.

That Christianity was the established religion in the conquered regions, that the peoples who held this religion were far more numerous than the Teutons who

had conquered them, and having taken possession of their lands it was inexpedient to despoil them of their faith. That Karl had made many overtures to his kinsmen, the Saxons, that his empire might reach the Baltic as it had already reached outlet on the North Sea, the Atlantic Ocean, and the Mediterranean Sea. That from the Saxons there would come kings and emperors of the empire he was establishing, an empire that would be secure, and would be even more powerful than had been the empire of Augustus Caesar.

The Priests of Herman, seizing upon the reference to the greatness of Augustus Caesar, replied to the Priests of Jesus. They called upon all to consider that Augustus Caesar, like Karl der Grosse (Charlemagne) had entered Saxony for the purpose of depriving its people of their age-long liberties. That Augustus Caesar, in his system of Emperor Worship, had sought to have Saxons worship a Roman,[17] and that Karl now sought to have them worship a Jew. That Saxons had not bowed to Caesar nor would they now bow to Karl. Had not all of them been taught that Herman's brother had begged him to submit to Rome[18] because of the power of the Roman Empire and that Herman had replied that liberty was more to be desired than the power of empire, and even as Herman had replied to his brother so would the Saxons reply to the Franks.

Herman and Jesus had lived in the same age and generation.[19] When the armies of Caesar had encompassed Palestine, Jesus had said, "Give unto Caesar that

which is Caesar's", but when the armies of Caesar had entered Germany, Herman had preformed no miracle to extract from fish a gift for Caesar,[20] but put Caesar to the sword. That under the example of Jesus his race was subdued and scattered, and that under the example of Herman his race retained freedom and increased in strength.

The Priests of Jesus replied. They again called the people to witness that no Frank had abandoned the veneration of Herman, their racial deliverer; and, that they, though presenting the new religion of the Frank Empire, swelled with pride when Herman was praised. But that the Franks ruled over many peoples whom they had subjugated and could not offer the adoration of Herman to subjugated peoples, nor could they openly profess it themselves among these peoples, for it was a worship of racial liberty defended by the sword. That freedom was the soul of the adoration of Herman, while Christianity had been nurtured by subdued peoples, and it gives the injunctions, "servants obey your master", "submit yourselves to every ordinance of man", and taught the dispossessed to be content with their lot and seek not to lay up treasures on earth.[21] That Christianity was admirably fitted for an empire and was already established in all the lands conquered by the Franks. Though hegemony rightfully belonged to the Franks because of their numbers and their achievements yet the Saxons by reason of ties of blood would in actuality add to Frank numbers, and from Saxony

there would come rulers of the empire. That it was the destiny of the Franks to consolidate the Continental Germans under one rule, and that if the Saxons did not peacefully adjust themselves to this ideal the war would continue and though Karl was generous to those who cooperated with him he was invincible and terrible in measures against those who opposed him.

The Priests of Herman responded, saying that if liberty should be wrested from men of Saxon blood it would be wrested from them on the field of battle and not at the council table. It was true that the Saxons were wholly outnumbered but they would continue to force the issue in battle. *And it would be well for the Franks to consider that to the North lay the Angles, the Danes, the Norse, and the Swedes*; men of Teutonic stock, like the Saxons untainted with alien blood,[22] who would not bow to Karl nor to the alien god whom Karl required his subjects to worship.

Triumph of the Heathen Teutons: Men of the North

The Saxons struggle for liberty had lasted 33 years before the Franks were assured of political control of Saxony. In its conquest the Franks had used the priests of the Empire's religion to soften Saxon resistance as they had, prior to this period, subsidized Christian Angle-Saxon priests from Britain who had flocked into Germany.[23] Resentful because the Saxons had defeated two of his favorite generals, Charlemagne, as we have

seen, had on one occasion beheaded more than four thousand Saxon prisoners of war. Now he was to resort to wholesale slaughter for spiritual purposes. In a land that was largely depopulated the Saxon children were put through the rites of Christian baptism, the adults given the choice between baptism and death.

The heathen Saxon warriors that were left, the remnant of the bold and the resolute of a race that had resisted subjugation and fought for liberty possibly as no other people have ever fought, no longer able to oppose the Frank Empire on the field of battle fell back upon the Angles and the Danes.[24] They sent deputations to Norway and Sweden, calling all heathen Teutons to witness the despair visited upon Saxony because she had defended her racial liberty and worshipped her racial gods. This plea brought into the contest the terrible "Northmen" warriors, heathen Teutons, who were beginning to emerge from their ports as a conquering stock to be well known to the historian as Vikings.

It would seem that the struggle between the heathen Teutons, with their restricted territory and limited numbers, and their more powerful Christianized brethren would be quickly over. But the results were to be far different. The struggle was to last for more than 200 years,[25] and in the course of it the Teutons who had abandoned their racial gods and become Christians were to pass beneath the heel of their heathen brethren.

Particularly were the heathen Teutons incensed by the part played by Christian priests in compelling peo-

ple to accept the Christian faith or suffer the penalty of death. High heated with a spirit of revenge the heathen Teutons burned Christian churches and monasteries, and massacred Christian priests and monks when they could lay their hands upon them.[26] They burned Hamburg, a mission station set up to effect their conversion. They sacked Aix, stabling their horses in the cathedral built by Charlemagne.

The heathen Teutons broke the power of the Franks and laid tribute upon them. They desired Normandy in western France and took it for their own. A lateral movement, colonizing at Novgorod, marked the commencement of the Russian Empire.[27] From Novgorod they quickly took Kief and thence assaulted Constantinople, everywhere burning churches and monasteries and driving nails through the heads of Christian priests.[28]

The heathen Teutons were the masters of the sea. They scourged the "apostate" Angle-Saxons of Britain and loudly guffawed at the "Jew worshippers" when the Christianized Anglo-Saxons set a special day of prayer against them; and when the Christianized Franks added a new prayer to their ritual—"God deliver us from the fury of the Northmen".[29]

They made inroads into Spain and cuffed the Moors who had taken much of that land from the Goths. They took possession of Britain. They colonized the eastern coast of Ireland with their kind, which kind, erelong,

was to give many policemen to the nation we now know as the United States of America.[39]

In the course of the long struggle the Christian Teutons had bribed isolated groups of their heathen brethren to accept the Christian faith in exchange for land. But the new faith did not tame them. They extended their depredations into the Mediterranean, took Sicily and bargained with the Pope to protect him from his enemies in exchange for his sanction for their seizure of land.

CHAPTER IV

THE THIRD MIGRATION

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THE THIRD MIGRATION: A NEW WORLD

THE *first* migration of the Teuton, as we have seen, had extended the race from its broodland in Norway and Sweden into the general area we now know as Denmark and Germany. The *second* great migration, its major phase issuing out of Germany, had enabled the Teuton to subdue the Western Roman Empire and plant his blood generally as the unquestioned ruler of Europe. The secondary, or Scandinavian phase of this migration, recovered lands in what is now Russia which had been held by the Goths and reinforced the Teuton strain in many areas of western Europe.

The *third* great migration of Teutonic peoples was to be initiated through a resurgence of Goth power in Spain and Portugal which would lead to the discoveries of lands unknown to the peoples of Europe and to a vast migration of Europeans to these lands.

We have seen that the Teutonic groups that were in Spain in the early part of the fifth century contended with each other and that the Goths were the victors.[1] Mohammedan armies, 711, crossed from northern Africa into Spain, crushed the Goth political

power (which was, as usual, in civil strife) and essayed to conquer western Europe but were defeated by the Franks at Tours, 732.

In Spain, the Goths fell back to the northern mountains and continued their fueds with each other even though they were in semi-subjection to the Mohammedans. Fighting each other, as is the age-long custom of Teutonic peoples, it took the Goths eight hundred years to fully expel the African invaders. In the course of this period and at a very early date much of Spain had been recovered, partially so through aid given by the Franks, but the Goths had continued to fight each other and certain groups of them had sought alliances with the Mohammedans against other groups of Goths.

Ferdinand and Isabella

In the latter part of the fifteenth century, however, two red-haired Goths, Ferdinand and Isabella, by their marriage united the crowns of Castile and Aragon. These great rulers expelled the Mohammedans from their last Spanish possessions and reestablished an undisputed Gothic sway over the inhabitants of Spain.

Christopher Columbus

As a suppliant at the court of Ferdinand and Isabella, seeking aid to make an expedition westward across the unknown seas, there long remained a Lombard from Italy, known to us as Christopher Columbus.[2] "He was a man of noble appearance and commanding pres-

ence, tall and powerfully built, with fair ruddy complexion and with keen blue-gray eyes that easily kindled; while his waving white hair must have been quite picturesque".[3]

Columbus was not a very experienced navigator but he had married the daughter of an experienced Portuguese sea captain and had access to Portuguese maps when that country presided over by a blond aristocracy had become the outstanding maritime nation of the world.[4] He had been among the Anglo-Saxons of Britain some of whom, doubtless, were in descent from the followers of Herman when that great leader had aided the Lombards in recovering their liberties from Marbod in their ancient homeland in north Germany. He had been, it is said (and also denied) in Iceland which was settled by Northmen who in repeated expeditions had passed to Greenland, and from Greenland had found lands in the West. A work of Roger Bacon, written in 1276, containing collected passages from ancient writers who held the world to be round, was a favorite book of Columbus. Toscanelli, an Italian friend of Columbus, had made a very accurate estimate of the equitorial circumference of the earth but Columbus, by nature an optimist, chose the estimate of Ptolemy which made the circle almost five thousand miles less than it proved to be. The Ptolemaic error was to lead to geographical confusion, and, indirectly, to the misnaming of the inhabitants of the New World, "Indians".

The Portuguese in successive expeditions, beginning about 1419, were exploring the west coast of Africa with the view of emerging from the southern limits of that continent on a sea route to India. Columbus proposed to reach India by sailing west, and laid his plans before the Portuguese. The Portuguese ruler listened but would not support the plan presented to him. Columbus then sent an agent to lay his plan before the King of England and the King of France, while he himself went to the court of Spain and set forth to Ferdinand and Isabella the possibility of a western passage to India, a passage which would gain advantage over the Portuguese who were slowly approaching that country from the east. The idea intrigued the brilliant Goths who were in a final war to expel the Moorish remnants from Spain. But expelling the Moors was not a brief task.

However much the long wait of Columbus for the favor of Ferdinand and Isabella may have irked him we know that he was an honored guest and that it was during this period that through his connection with a lady of a noble family his illegitimate son, Ferdinand, was born who was to write the records of his father's voyages, records which through Las Casas are well known to the historian. Flushed with final victory over the Moors and their expulsion from Spain, the Gothic rulers fitted out the vessels which carried their Lombard guest westward to a New World and undying fame.

Other Nations Send Explorers and Colonists

The discoveries made from expeditions sent out by the Teuton rulers of Spain and Portugual excited a rivalry among certain Teutonic groups of the north. The coastal Saxons of the continent (Hollanders), the Anglo-Saxons, and the Franks sent many explorers forth to the New World. The result of the rivalry, after three centuries of adjustments, show the Anglo-Saxons and the Franks in North America and in certain of the islands of the West Indies. The mainland, from the Rio Grande of Terra del Fuego (excepting the limited areas of the three Guianas) is the *Gothic Empire of the West*. Add also to the "Gothic" domain the island of Cuba.

The North American Union of States, founded by Anglo-Saxons, has much territory which was once held by the Franks or by the Goths. Some of it came from a continental Saxon people, Hollanders, viz., New York. The Louisiana Purchase came from the Franks. Florida, Texas, and great areas in the far west, including California, were once held by the Goths. The lands between the Alleghanies and the Mississippi were discovered by Goths or Franks and the latter at one time had made an effort to establish settlements in a considerable portion of this area. The Frank claim to this land was opposed by the Anglo-Saxons and the dispute led to war, the Anglo-Saxons being the vic-

tors. The Anglo-Saxons also dispossessed the Franks of Canada.

In Europe, the "Latin" peoples are largely of mixed Teutonic descent. Races that dwell together tend to mix their bloods and the former Teutonic groups of middle and southern Europe have not well maintained their ethnic strain save in areas where they were not closely intermingled with other racial types. But the long-time ruling classes of the "Latin" nations such as the Franks in France, the Lombards in Italy, and the Goths in Spain, show strong traces of their Teuton extraction. Four hundred years ago, at the beginning of the expansion of the Teuton to the Western World, the governing classes of the Latin nations were still more of Teutonic appearance.

The discovery of the Western World and its settlement by Europeans was a Teuton enterprise. At an early date they began to bring non-Teutonic strains with them to the Western World, including the African Negro. Later, the governments they founded opened their gates to a vast flow of immigrants from Europe. All elements of the European populations were free to come but the most of those who came were wholly or partly of Teutonic extraction.

The western discoveries opened to the people of Europe for their use more than sixteen million square miles of land, an area more than four times as great as that of the continent of Europe. Extending almost from pole to pole, possessing every variety of climate, con-

taining some of the richest soils of the earth and much of its richest timberland, holding immense mineral deposits and innumerable waterways, these vast areas constitute almost a world in themselves. The existing medical knowledge and the great amount of mechanical power now available can extend human habitation ever deeper into the colder and hotter regions. The advancements that are constantly being made in the medical science and a special adaptation of mechanical power to cold and heat will go far toward making human life easy in these zones, bringing a considerable population to the colder and a very great population to the warmer areas.

At the present time hardly more than two-fifths of the land area of the Western World is well occupied by peoples of European descent. Three-fifths of it await settlement. There are immense areas with scarcely any human habitation, and other immense areas so lightly held by man as to be deemed unoccupied.

There is no need for the packed millions of Europe to struggle for living-room in a succession of bloody wars. The Western World can absorb the population of Europe to a point where the individual who is now irked because his ribs are pressed by his neighbor's elbow would grieve because there was no one in talking distance or in sight.

European Racial Strains in North America

The population of North America is overwhelmingly

of Anglo-Saxon and allied racial strains. Here, both the Indian and the Negro are represented but these colored populations are racially submerged by the whites and the whites who are wholly or partly of Nordic descent far outnumber all other whites combined. The Anglo-Saxons and the Franks, particularly so the former, brought with them their women to share the dangers and hardships of the early migration period and their children were of the race of which they themselves were sprung. The French population in Canada includes much Alpine stock but there is also a blond strain found generally among them.

The white inhabitants of the Thirteen Colonies which formed the United States were almost exclusively of Teutonic origin. The Anglo-Saxons probably represented 90 per cent of the population and the Teutonic blood was increased by the Dutch in New York, the Swedes in New Jersey, and the Germans in Pennsylvania.[5] During the national period the Anglo-Saxon and allied racial strain has been greatly increased by millions of migrants from western and northern Europe. For a hundred years there was an endless stream of settlers from England, Scotland, and Ireland. Additional millions came from the Teutonic broodlands of Sweden, Denmark, Norway, Germany, and Holland. Then the tide turned to the mixed racial groups from central and eastern Europe in which Teutonic and other Nordic blood is generally evident. Then it turned again and the United States received many migrants

from southern Italy, from Sicily, from southern Portugal and southern Spain; migrants scarcely touched with Nordic blood. This latter influx was greatly reduced by the Immigration Act of 1924. Under the quota now in force only about 12 per cent of immigrants may come from southern and eastern Europe.[6]

The non-Nordicised in our white population is but a minor proportion of it. The Teuton and other racial stocks, including Jews, in which Nordic blood in some degree is evident probably number one hundred million or more of the national population. The blood of no other race is present in the American people in any such measure. In Canada, the Nordic strain in the population is probably as extensive as it is in the United States. The North American continent must be classed racially as heavily Nordicised and of this strain the blood of the Teuton probably may account for nine-tenths of its blondness.[7]

Europeans in Central and South America

There is no such preponderance of Teutonic blood in Central and South America as there is in North America. It should be borne in mind that the Goths and related Nordic elements in Spain and Portugal, both Teuton and Kelt, were intruders. They were much less in number than the peoples, principally of the Mediterranean race, who occupied the peninsula. While they sent out the explorers and took possession of the land and a considerable number of their kind

migrated to some of the colonies, in some measure to all of the colonies, yet, in the long run, the greater proportion of the colonists were of the Mediterranean race.

Some of the colonists brought with them their women and in all the nations of Central and South America there are white descendants from the early settlers. But apart from the south of the continent a relatively large number of the migrants mated with the Indians whom they had conquered and some of them interbred with the Negroes who like the Negroes of the United States of North America were imported as slaves from Africa. At a very early date a mixed type emerged.

Mixbreeds in Latin America

The mixing of the races has continued. At the present time the Negro, the Indian, the mulatto, the mestizo, and the sambo, far outnumber those of pure European descent in large areas of the continent. In some portions of the Latin domain the mixbreeds outnumber their parent stocks (Whites, Negroes and Indians). Latin America, from Mexico to Bolivia and including a large portion of Brazil, is an area of miscegenation involving the white and red races principally in the greater portion of it and in some portions including the black. This vast expanse of land, constituting an area nearly twice as great as the land surface of the United States of North America and six times as great as the area of western Europe, harbors an area of miscegenation of basic races probably not equaled else-

where in the world of today. In North America there has been some mixing of basic races, white, red, and black, but in North America there is an overwhelming proportion of white people and throughout its area there has been a strong tendency to classify mixbreeds as "colored", not members of the "white" race. In Latin America, especially in its portions in which there are few whites, the mixbreeds, if partly white, tend more to merge into white circles. There are some white groups in this immense area, particularly so in Costa Rica, but they are merely islands of whites in a rising sea of mixbreeds and the white type of mankind in this area is doomed unless its numbers are greatly increased by white immigration.

Mongrel Latin America save in a few localities is underpopulated. Great portions of it are scarcely touched by human habitation. Millions of Europeans could find living room and prosperity in its thinly held lands.[8]

White Latin America

Not many Indians were in Chili, Argentina, Uruguay, and southern Brazil when the early white migrants came from Europe and, except in Brazil, not many Negroes were imported for slaves. Into this southern portion of South America, settled by capable Spanish and Portuguese who carried a considerable strain of Nordic blood, there has been a continuous stream of European immigrants, many of them of Teu-

tonic descent such as North Italians, English, Scotch, and Germans. This portion of the continent is White South America. North of it is the mixed area reaching to the Rio Grande. (The mixed area, as we have said, contains some small groups of pure European descent).

Islands of the New World

When we trace Teutonic migration to the islands of the New World, particularly to the West Indies, we find racial amalgamation well under way whether the islands were colonized by Spanish, English, Dutch, French, or other European peoples.

The Teutonic ruling class, the "upper class" of the race, had control of the migration to the New World and this class had early learned that there was financial profit derived from the enslavement of the helpless African Negro. Soon royalty and nobility were sharing in the great profits from the slave trade.

There is no epoch in the Teuton's history more fraught with disaster for his race in the Western World than that interval during which the leaders of the race, for their own gain, engaged in the African slave trade. They discouraged the migration of whites to the colonies that they might keep open a market for their slaves. They imported Negro slaves into the midst of white settlers who were clearing the forests and raising up a brood of white children. They promoted an "upper class" in the colonies, slave owners, to whom they could sell their slaves. The slave owners in the

colonies, for their own advantage, established an economy based upon cheap Negro labor and white men's labor made cheap through competition with Negro labor. Thus was a bi-racial economy, profitable for a few whites but carrying poverty for others, fastened upon the Western World. And throughout the world where this bi-racial economy has been applied there is found poverty and backward cultural conditions.[9]

On the mainland, particularly in North America, the white pioneer who was claiming the land for his race fled from competition with unpaid Negro labor; fled from the bi-racial economy imposed on all by the "upper class" of his race. Great numbers of the non-slaveowners moved to the interior, cleared new forests, built new homes, and raised children after their kind. As the non-slaveowner extended his race in the wilderness he received temporary relief from immediate competition with the slave economy he had left, for the slave owner was seldom a pioneer. But as the white pioneer settled the new lands and protected them from the marauding Indian the slave owner with his slaves followed into the new lands. Again the non-slaveowner moved into the wilderness. Again the slaveowner arrived when the frontier had been made safe by the non-slaveowner.

In the Islands, the frontier was a limited one, and the non-slaveowner could not so well escape the economy imposed by the "upper class" of his race. Also, in the Islands, relatively more slaves were imported. The white settlers who competed with slave labor fell to a

degraded position in society for there was no distant interior to which they could flee and no alternatives save migration to alien countries or submission to the degredation enforced upon them by the "upper class" of their own race.

Mixing of the Races in the Islands

Let us look at certain of the islands. In Barbadoes and Jamaica, English blood yet exists but it is hopelessly overwhelmed by the Negro and the mixbreed. In the French islands a similar racial situation will be found. The western portion of Hayti was colonized by the French who imported Negro slaves in such number that the slaves drove out the French. The eastern portion was colonized by the Spanish; the principal portion of the population is mulatto. Hayti was among the earliest discoveries made by Columbus and among the first settlements made by Spain. For many years it held the tomb of the illustrious Lombard who discovered the New World.[10]

Cuba and Porto Rico have received many immigrants from Europe and each of them have received a considerable number of North Americans. There are many white people in these islands, but there are also many Negroes and mixbreeds and race mixing continues.

Other Migrations Beyond the Seas

Apart from his migration to the New World, the Teuton, during his third great racial migration, has ex-

tended his race and culture to important sections of the Old World. The Union of South Africa is built upon settlements effected by Hollanders. The Hollanders were reinforced by French Huguenots, Germans, English, Scotch, Irish, and by minor groups of other Europeans, who form a nation which is essentially Teutonic if we consider the white population only. But here the white population of some two millions is outnumbered by a colored population, chiefly Negro, approximately three times as great. Outside of the Union of South Africa but beginning at its border lies the great reservoir of the Negro race in sub-tropical and tropical Africa and there would be few ethnologists or historians who would predict a *white* future for the elements of the white race that reside in Negro Africa.

During the years 1910-1915 I was engaged in making a world-wide study of the white race in contact with colored races and in the course of this study visited one or more of the colonies of all the colonizing powers of Europe. The issues which led to the outbreak of the World War I were eagerly discussed throughout the colonial empires. I met Germans in many countries and found them to be capable, industrious, and aggressively representative of their fatherland. Those who committed themselves, and few were reserved in this matter, with one exception, boldly declared that the German navy would defeat the British navy. The one exception was a German peanut grower in the interior of German East Africa through which colony I journeyed on foot

for some five hundred miles. The peanut grower had served in the German navy and believed that ton for ton it would be more than a match for the British navy. But he held, that without a miracle, the superior tonnage of the British navy would give victory to that navy. Returning to South Africa, after an overland journey from Cape Town to Cairo and thence southward by sea along the east coast, the press reported my prediction that, in event of war, if interior Africa should continue to be held by the Belgians and the British it would be by aid of imperial troops, and that the local well trained German Negro troops would conquer much area. This prediction was materialized in a measure that I could not have foreseen. Negro troops led by German officers resisted the imperial forces sent to effect their subjection with such skill and courage that they maintained the war in Africa after the Germans had lost it in Europe. The last echo of the "goose step" of World War I was heard in German East Africa.

The French, the Belgians, and the Portuguese hold much African territory and each has sent out some colonists. But their venture in implanting white colonies in Negro Africa is a very minor race movement. In this matter these three nations should consider themselves racially fortunate for elements of alien races have pressed into Negro Africa over a period of many centuries only to become negroid through mixing with the natives. The white settlers who as colonists are now obtruding in Negro Africa will need to be withdrawn

by their respective governments or, it may be assumed, they will eventually be lost to the white race.

Upon the loss of her Thirteen Colonies in North America, Great Britain diverted much of her colonizing energy to the far off lands of Australia and New Zealand. The success of Great Britain in this venture is one of the proudest achievements in her glorious history. The settlement of Australia and New Zealand records the highwater mark of Teutonic colonization beyond the seas. Here, the Teuton blood is not imperiled immediately by prospective mixture with other races as it is imperiled in South Africa and in many portions of the Western World. In New Zealand there are some natives (Maoris) but the New Zealand whites, almost wholly Teutonic, outnumber the local natives forty to one; while in Australia the whites, almost purely Teutonic, outnumber the native blacks eighty to one. Each of these countries have a "white" policy which restricts immigration to persons of the white race.

The peoples of Australia and of New Zealand are splendid types of the Teuton. They are tall. They have great physical and moral courage. They have fine cities. For many decades they have been the leaders in humanitarian social legislation such as has lately marked the political progress in this field in Europe and the Americas. But there are not many Australians (about eight million) and not many New Zealanders (more than two million), while north of them and not far away are untold millions of Asiatics certain of whom

look with covetous eyes upon the sparsely settled lands of Australia. As the early Goths were overwhelmed in their new lands about the Black Sea by the Huns, so will these latter day Teutons be overwhelmed in their new home if not protected by other Teutonic groups.

CHAPTER V

TEUTONIC EMPIRE

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NINETEEN hundred years have intervened since Herman preserved race and liberty of Teutonic peoples. Fifteen hundred years have intervened since the West Goths conquered Rome and thus marked the armed ascendency of the Teuton over the Roman Empire. Fifteen hundred years are a short period in the history of a people yet during these centuries the Teuton was to triumph not only over the Romans but over every race of earth. His explorations by sea were to lead to a New World and to a sea route to remote portions of the Old World. His conquests and his colonies were to give him world-wide influence among the races of man. And, as we shall see in the succeeding chapter, his discovery of natural laws and his practical inventions based upon them were to *create a New World* of steam, steel, electricity, and atomic power. His genius was to enable him to navigate beneath the ocean's surface, fly through the air, produce the flying bomb, the atom bomb, and, through his chemistry, synthesize numerous utilities which would be available to all the races of man.

Lands Acquired by the Teuton

The Western World and Australia. Let us first consider the two continents of the New World, and the

continent of Australia. These three continents constitute the greatest bulk of the lands won by the Teuton of which there is a probability that peoples of European descent will permanently retain. Here, as elsewhere, we call attention to the fact that the colonial possessions of Spain and Portugal were obtained by those countries while their political decisions were being made by Teuton rulers and that their territorial extensions should be listed as Teutonic acquisitions in such survey as we here make.

Add to the area of the Western World, which would include the great land mass around the south pole, the continent of Australia and the islands of New Zealand and Tasmania, and it is seen that these Teuton acquisitions constitute an immense portion of the earth's surface.

In Europe. The Teuton had gained a political ascendency over western Europe by his fifth and sixth centuries attack upon the Roman Empire. But the high-tide of Teutonic political dominance in Europe was not marked until the Rus from Sweden had established the Russian Empire in the ninth century. Then for a general period, say of 200 years, practically all of Europe was under Teuton control except a portion of Spain and a limited area subject to the Eastern Roman Empire. In this period, it is true, there was a struggle over the Hungarian plains arising from their seizure by invaders from Asia whose power was but gradually broken. But the Teuton mass strength was sufficient

at any time to have reduced the invaders, had it been so used, instead of being dissipated in intra-racial war. As yet the limit of Teuton empire in central Europe has not been determined by the several nations lately engaged in war with Germany but it appears certain that the race is to suffer loss of influence and power in central Europe from the Baltic to the Adriatic, and possibly lose a substantial area of land in the old Teutonic broodland at the eastern portion of the Baltic.

In Asia. The Crusades, beginning in the latter part of the eleventh and ending in the early part of the thirteenth centuries, established a Teutonic foothold in certain regions of Syria and Palestine. Mohammedan armies, composed principally of Arabs, Kurds, and Turks, had expelled the Crusaders from these conquered lands by 1291.

More than six hundred years later, mandates from the League of Nations restored to the Anglo-Saxon and the Frank nations a political control in the Crusade areas from which they had been expelled by the Moslems. These mandates, however, may be viewed as temporary. It is practically certain that these areas will revert to a control of their local inhabitants.

The great expansion of Teutonic peoples following the discovery of the Americas and of a sea route to India was to lead to their exerting a direct control or a general political dominance over the southern states of Asia from the Red Sea to the Pacific Ocean, a distance of

some four thousand five hundred miles, but an immensely greater distance by shoreline.

In Africa. The entire continent of Africa was to pass to the control of Teutonic nations, or to "Latin" nations under dominance of a blond aristocracy of which the Teuton was the directing factor. Portugal still holds important segments of the African continent as a result of her great explorations under a blond aristocracy, "blonder than that of Spain".[1]

Southern Africa was discovered by the Portuguese. It was settled by Hollanders, British, French Huguenots, and some Germans. The British gained political ascendency and pushed their way northward to the Rhodesias and Nyassaland.

As a result of World War I the German African colonies were mandated to France and Britain, the latter receiving thereby a great increase in African territory. Prior to these mandates France had possessed more of Africa than had Great Britain. The mandates gave Britain an area in excess of that of France. Through a British treaty with Egypt the British exercised a political dominance over a continuous domain from Cape Town to Cairo and the Mediterranean Sea, a distance of approximately 5,000 miles.

In the French domain there are also immense distances. From Dakar on the Atlantic to the Anglo-Egyptian Sudan is about 2,800 miles. From the shores of Algeria southward by the way of Lake Chad to the southern limits of the French domain, which reaches

the Portuguese Congo region, there would be a distance of approximately 3,000 miles. These great distances will be recognized by Americans when they compare them with the distance between New York and San Francisco, which is 2,600 miles.

Little Belgium holds political control over the giant Belgian Congo which possesses immense natural resources. The Congo basin and the Amazon basin are two mighty areas of the earth's surface scarcely exploited by man. They possess a potential wealth of incalculable value. The Belgian Congo has an area of 921,000 square miles, almost a third as large as the United States, and none of it is desert.

Much of the northern shore of Africa had been held by the Vandals whose power was destroyed by Justinian in the sixth century. The entire shore passed to the Moslem Arabs in the seventh century and for more than two hundred years the Arabs continued their African conquests. Their dominance on the east coast, for a period, reached as far south as Natal. In the island of Zanzibar, and in large areas of the coastal regions and their hinterland opposite it, the Arabs left their impress of blood through mixing with the natives and gave to Swahili, the great trade language of much of central Africa, many Arab words.

From Abyssinia westward, through that immense stretch of grass lands which intervene between the desert and the forest home of the true Negro, the Arabs implanted a relatively high culture. This grass land

region, for ages, has been inhabited largely by mixbreed peoples composed generally of an early cross between Hamites, Semites, and the Negro. The Arabs, for a considerable period as we shall see in the following chapter, were leaders in civilized culture. They implanted their religion and considerable learning in the areas between the desert and the forest.

Certain writers, who possibly are aware of the Arab conquest of the coastal regions north of the Sahara desert and their implanting there and in Spain a civilized culture superior in many respects to that of the time in western Europe, seem not to know that the Arabs also entered the grass lands south of the Sahara and implanted their culture there. These uncritical writers, upon learning that there were schools and well developed trade-centers in those grass lands some thoustand years ago, unwittingly deprive the Arab of the credit due him. They call the mixbreeds of these grass lands, "Negroes", and refer to the Arab culture as "Negro civilizations".

Spain holds Spanish Morocco, at the Strait of Gibralter; Rio De Oro, a semi-desert area of more than 100,000 sq. mi. on the north western coast; and a small area on the Guinea coast together with several small islands. Italy, until very recently, held a large area of the eastern prolongation of the continent. The Italian lands await disposition by the impending peace treaty. Abyssinia (Ethiopia), whatever the theory as to its independence, is strongly indebted to Great Britain

which country wrested it from Italy and restored its ruling family. The small republic of Liberia, comprising but little more than 40,000 sq. mi., is the only portion of the continent under the control of its Negro population.

Lands Lost by the Teuton

In the New World. The island of Hayti was wrested from the white man by the Negro. By the Negro and by yellow fever. This island was held by the French and Spanish. There were immense numbers of Negro slaves. The French Revolution led to the abolishment of slavery. When Napoleon had arisen to power it was believed that he intended to reestablish slavery, a purpose which the Negroes heroically resisted. Napoleon sent a French army which quickly subdued the colored population but this army was soon destroyed by yellow fever. Napoleon, himself, met defeat in Europe and left France without the power or the will to subdue Hayti. Lothrop Stoddard, in his *French Revolution in San Domingo,* (the victorious Negroes renamed the island Hayti), gives an excellent detailed account of the several stages in the loss of white sovereignty, including an account of the final massacre of its white inhabitants.

In Africa, there has been no loss in political power save, possibly in the Italian possessions, and in the status of Egypt in relation to Great Britain which will be considered later. Liberia, "Uncle Sam's Black Neph-

ew", is an independent country. Its lands were not acquired from the political holdings of white nations, but direct from the Negro. This Negro nation, however, owes its origin to the Anglo-Saxons of the United States of America. It would certainly lean heavily upon the United States if its independence should be endangered by other powers.

In Asia, there has been, recently, a voluntary abandonment of political privilege in the matter of extra-territorial power in China. The German island possessions that were mandated to Japan were a loss suffered by the Teuton but these possessions have lately been recovered from Japan by the Anglo-Saxon nations. The United States have voluntarily relinquished their political possession of the Philippines, and other losses are impending which we shall note.

In Europe. The greatest loss of political control of territory suffered by the Teuton has been in Europe, his home continent. There he has lost to the Slav. Twice the Teuton has ruled much of the land we now know as Russia, his political control centering on Teuton colonies. The first Teuton empire in this area, that of the Goths, was destroyed by the Huns in the latter part of the fourth century. The East Goths submitted to the Huns. Shortly after the defeat of Attila at Chalons, 451, the East Goths and other allied Teuton groups rebelled against the Huns, broke their power, and expelled them from Europe. Somewhat later the East Goths moved into Italy. Into the lands once ruled by the Goths and

vacated by the them there was a slow but continuous infiltration of Slavic peoples from southern Poland and the general area of the Carpathian Mountains. About four hundred years later a second Teuton empire was established in this area by the Rus, from Sweden. The Rus control centered on Swedish colonies. After two hundred years the political control of the Rus (Russian) Empire fell to the Slavic peoples over whom the Rus had ruled.

The defeat of Hitlerized Germany has led to a loss in Teuton influence in central Europe. Here, too, the Slav has been the gainer. But the chief loss of the Teuton in Europe lies not in a restriction of his control of other peoples but in the loss of much of his ancient broodland to the Slav as a result of the recent great war. The nature of this loss, and the gravity of it in prospective influence upon the Teuton in Europe, is such as to merit a consideration of it here. To present this subject it will be expedient to record certain historical facts that have already been given.

In our chapter on the First Migration we found the Teuton, at the beginning of the Christian era, well established on the southern shores and hinterland of the Baltic Sea, from westernmost Germany to, and beyond, the Vistula River. The Goths were astride of the Vistula and from this vantage point began their southward migration of conquest and colonization, founding a Gothic empire from the Baltic to the Black Seas. When the Gothic power had been broken by the

Huns certain Gothic remnants and other allied Teutonic groups fell back upon the Teutonic holding-force on the Vistula, at the Baltic. Those east of the Vistula (in German East Prussia) were known as Sueves (Swabians), a term that is confusing inasmuch as it has been applied to several Germanic groups, and, by Tacitus, applied even to the Swedes.

Ginn and Heath's Classical Atlas gives the positions along the Baltic shore of the Teutonic tribes that sent most of their fighting men into a mighty assault upon the Western Roman Empire. Swabians were east of the Vistula river and to Lithuania. West of the Swabians and between the Vistula and the Oder were the Vandals. In the hinterland underlying these two tribes were the Burgundians. In the early part of the fifth century these three great tribes, or nations, in a concerted purpose, sent mighty forces southward, the Vandals and Swabians invading Spain, the Burgundians going into Gaul (France).

West of the Vandals, between the Oder and the Elbe, were the Lombards who did not take part in the fifth century attack on the Roman Empire but remained in their lands for more than a hundred years. West of the Lombards on the Baltic were the Saxons, astride of the mouth of the Elbe. Adjoining the Saxons, on the north, were the Angles in the southern part of Denmark. Underlying the Saxons were the Franks who by conquest were to give their name to Gaul.

Into the eastern portion of the Baltic lands, long

occupied by the Teutons but now greatly reduced in population by the departure of the onrushing elements who were to take a mighty part in overrunning and possessing the Western Roman Empire, entered the Slavs. In these turbulent centuries there was a great expansion of Slavic peoples. Multiplying in Poland and its general vicinity, the Slavs in an eastern movement speeded up their penetration of what we know as Russian lands and in a southward movement added to the portion of their race that had infiltrated the Balkans. In a great western movement, composed of northern elements of the Slavic peoples who themselves carried a substantial amount of Teutonic blood, there was a sustained migration into the lands of the Teuton along the Baltic. The Slavs entered these lands and multiplied rapidly.

The Teutonic tribal remnants holding these lands may not have had the power to withstand the Slavic influx. More likely they welcomed the Slavs as tenants and in the course of time were vastly outnumbered by them.

I have not seen an account of the holding-forces left in their homeland by these southward moving nations. But we know that the migrant Goths retained title to their lands in Sweden and that a number of them returned to Sweden. We know also that the migrant Vandals when in northern Africa received agents from the Vandal holding-forces in Silesia who sought to have the Vandals in Africa relinquish their tribal rights in

Silesia. The African Vandals refused to relinquish their rights in Silesia, saying that the fortunes of war might make it expedient for them to return to their Baltic home.[2] We also know that the Saxons, as a nation, did not migrate to Britain though they sent strong forces to that island; and that the Franks in their invasion of Gaul left strong forces in their homeland.

The Slavic influx into the thinly held lands of the Teuton began, we may assume, in the latter part of the fifth century, a few decades after many Swabians, Vandals, and Burgunds, had entered the invading armies that moved into the Roman Empire. More than a hundred years later the Lombards began a southward march and their area offered to the Slav thinly held lands between the Elbe and the Oder. We know that the initial Slavic infiltration of the Balkan regions was by "squatter" process and that they first appeared in the remote and more inaccessible regions of the Balkans. We know that, later, Slavic armies conquered the Balkan areas. We may assume that, possibly, they first entered the Baltic homes of the Teuton by the same process of penetration. Later, Slavic armies conquered most of this area.

The old Lombard home, that area between the Oder and the Elbe, was well occupied by the Slavs before the year 800, for Charlemagne allied with them to gain their aid in his conflict with the Saxons. The extreme north of Old Saxony was held by a small division of the Saxon race, probably the purest of its element, who op-

posed the Frank armies with such implacable hatred that Charlemagne decided to exile them. He gave their land to the Slavs for Slavic aid in subduing these heroic Old Saxons.

If the Baltic Teutons had the power to subdue much of the Roman Empire why did they permit the Slavs to enter the Teuton lands and occupy them? The answer is not a difficult one. After the Roman conquests the German tribes were to engage in a long struggle between themselves for the choicest portions of the conquered lands. Then came the Crusades, further dissipating their energies.

Saxons Recover Former Teuton Lands

We have seen that when the Teutons of the eastern Baltic region had thrown their chief strength against the Western Roman Empire, the Slavs had pressed into the Teuton domain. Before this great Slavic movement was halted the Slavs were in possession of almost half of Old Germany. The Baltic shore from near the Vistula River to a point near the Denmark Peninsula was occupied by them. Southward, along the Elbe, the Saale, and the Bohemian Forest range to the Danube River, the invading Slavs everywhere pressed against the western German tribes.

The task of breaking the Slavic power over these old Teuton areas was not an easy one, nor a brief one. It fell to the western German tribes, Saxons in the north, Franks in the South. Charlemagne had imposed a

shadowy lordship over certain of the Slavonic tribes near the Elbe and had forced Christianity upon them. In the chaos following his death these Slavs revolted and abandoned the Christian faith.

A decisive step by the Teuton to redeem his land from the Slav was made under Henry the Fowler, king of the Saxons. In 929, by a terrible slaughter in the battle of Lenzen, the Slavic power was broken in the former Lombard domain. This battle opened the area between the Elbe and the Oder to Saxon colonists. Unfortunately the attention of the Saxon rulers were turned to Italy, where, through an alliance with the papacy, they instituted the Holy Roman Empire, 926. Little was done toward recovering the lands between the Oder and the Vistula until 1125 when Lothair, "the Saxon", of the House of Franconia, led an expedition against Pomerania. His efforts were followed by those of Saxon princes who almost exterminated the Slavic population in Pomerania, "and colonized it with Saxon noblemen and lowland peasants".[3]

We have said that the task of redeeming these Teuton broodlands from the Slavs was not a brief one. Charlemagne sought political control over the western Slavs. Frederick the Great regained Silesia. From Charlemagne to Frederick the Great there was an interval of more than nine hundred years. This interval marks the period of the recovery of the Teuton lands. It had required about the same length of time to expel the Moslems from Spain. There, the long delay was

based in the incessant Goth feuds which dissipated their energies. A kindred explanation is seen in the long period required to repossess the eastern German broodlands. German migrations, German feuds, the Crusades, and German efforts in instituting and maintaining the Holy Roman Empire, had dissipated German strength and obscured German vision.

The Teutonic Knights Conquer the Old Prussians

In the thirteenth century the Teutonic Knights from Old Saxony, and other Holy Brethren, were commissioned to conquer and Christianize the heathen Teutons in Prussia and hold this territory subject only to Emperor and Pope. The Old Prussians were at the mouth of the Vistula. The Slavs could not subdue these Prussians. Christian missionaries could not convert them.

The Knights had been formed for service in the Crusades. They were a highly disciplined warrior caste. In a sustained effort of bloody war the Knights and their co-warriors conquered the Prussians and extended their control northward along the Baltic, including Riga Bay.

If we assume that the Old Prussians were a consolidation of the descendants of the Teutonic holding-forces left in these lands when the chief strength of the tribes were hurled on the Roman Empire, we will probably be in keeping with actual history. They

commanded the Baltic area at the mouth of the Vistula. They could obtain support and recruits from Sweden, from which land they had anciently sprung. No people ever resisted an aggressor with sword and Bible in his hands more than these Old Prussians, unless it be the Old Saxons. Yet it was now "Christian" Saxons, with "Baptism of Death" alternatives, who set upon the Old Prussians.

Into these ancient Teutonic lands there was a great *eastern* migration of Saxons, many of them from Holland and the coastal areas of Saxony extending into Denmark. They *re-Teutonized* these lands. Modern Prussia developed from this colonization movement. It is an interesting observation, if we wish to make it, that the Saxon colonization of Prussia and adjacent lands established a people there who are not merely racially kin, *but also tribally kin*, to a vast concourse of people of Saxon descent, from East Prussia westwardly through northern Germany, through Great Britain, and through North America from the Atlantic to the Pacific Oceans. A mighty expansion of one Teuton tribe. And yet a wider expansion, for the Europeans of South Africa, the Australians, and New Zealanders, are principally of Saxon descent.

Impending Loss

The Teuton seems not to be imperiled by prospective loss of land in the *New World* or in *Australia*. In these continents his political control seems to be secure. Nor

in *Africa* is there a probability of substantial loss. Great Britain, we may assume, will so modify her treaty with Egypt as to assure that country a practical independence, and the joint disposition of the Anglo-Egyptian Soudan will not be in such terms as to materially modify the present political controls in central Africa.

Negro Africa, as yet, is not ready for independence. Independence will come to this portion of Africa, we may be sure, but not until modern civilized culture has been better implanted there. Important areas, like Nigeria, are developing rapidly and approaching the time when they will take over their own destiny. We have spoken of the white man's "control" of Negro Africa, but it is a modified control with the native chiefs governing their people subject to a general authority exercised by the white nations. If the white nations will keep *white colonists* out of Negro Africa and continue their earnest efforts to educate the blacks and equip them with the instruments of modern civilization, Negro Africa will hasten toward self-rule.

It is in *Asia* and the *East Indies* that loss in white political control impends. And there the loss probably will follow, in large part, a peaceful pattern with the United States taking the lead in relinquishing political control of the Philippines and aiding that country in the setting up of a government of its own. This friendly and generous procedure on the part of the United States should leave the people of the Philippines well disposed toward Americans and it is probable that there

will be a spiritual unity between the two countries more evident than when they were politically united.

The Dutch have given independence to their East Indies colonial possessions and the latter have assumed a joint rule with the Netherlands under the Crown. The French are sponsoring a federation of states in French Indo-China, retaining the right to represent the federated states in foreign affairs and national defense. The British have recognized the independence of the Republic of India and that country has voluntarily entered the commonwealth of British nations but without allegiance to the British Crown. Pakistan has assumed the status of a dominion in the British commonwealth of nations. Burma is wholly independent.

Summary

The Teuton, ruling over many people for many centuries, has proved his genius as a political organizer. At an early period in his movement into the Roman Empire he sought to identify his interest with those he had conquered. In the clash of conquest this was not possible, for peoples who are being displaced could hardly recognize a unity of interest with those who were displacing them. But when the Teuton had taken root in the new lands he approached the older inhabitants in friendly spirit, for in most cases he formed but a small ruling class and did not wish to be at enmity with his subjects. He adopted their religion. He intermarried with some of them. But in all of his major

migrations he took his own women with him and race mixing proceeded but slowly, but it was continuous and it is continuing.

The Teuton was also to prove his genius as an economic exploiter. Save in a few instances has he been above reproach in this matter. The best that can be said of him is that after a period, and sometimes a long one, he usually has found a way to correct and in some measure to atone for his economic errors. In the New World he was led to a softening of his rapacious treatment of the Indians. In much of its area he made them wards of his government. He was terribly cruel to the Negro, enslaving great numbers of that race. But at long last the Teuton freed his slaves. And in some measure he atoned for his grave error of enslaving the Negro by suppressing the African slave trade in Africa itself. The suppression of the African slave trade—the age long agony of that continent—would stand high among the nobler humanitarian achievements of history, and this suppression must be credited wholly to men of Teuton blood. In his colonial ventures the Teuton has tended to reduce tribal wars and soften the shock of famine. He has brought the rudiments of modern industrialization to many of his colonies. Under his rule the "native" populations have vastly increased in most of his colonies. As services to the colonial peoples these contributions, and others of value, would be considered in any fair appraisement of the Teuton as an economic exploiter of colored peoples.

The tribes that migrated from Germany were to gain possession of the two continents of the Western world, or we should say three continents, for a great continent lies at the south pole. The continent of Australia and the island of New Zealand were to become lands occupied by the Teuton. Western Europe, all of Africa, and much of Asia was to come under his influence and direction. He is now showing a purpose to establish in political independence many of the "colored" peoples subject to his rule. It is interesting and significant to note that the Teuton who established his domain with lowered brow is in process of abandoning much of it peacefully.

In collaboration with the Slavs, certain of the tribes that migrated from Germany and that have become powerful through their world-wide conquests are setting up new theories of international law, convicting and handing to the hangman leaders of the German State and the German armed forces. Several of these leaders were convicted by their conquerors of various crimes, some of the crimes being sub-human in depravity.

But let us call attention to their chief offense, the offense that stands first in the indictment against them. They were convicted of "Crimes against the peace, namely: planning, preparing, initiating or waging aggressive war". We have just listed the immense areas of the globe which have been made subject to the migrant German tribes principally through their planning,

preparing, initiating and waging aggressive war. The Slavs, associated with the migrant German tribes in putting to death German "aggressors", occupy much more than half of Europe and almost half of Asia, scarcely any portion of their area having been attained without arms in their hands. The German migrant tribes own three continents, have political control over another one, and have holdings of great dimensions in two more of the continents. The Slavs hold more than a sixth of the earth's surface in one continuous area. The Germans of the homeland, seventy millions of them, are pushed back into an area but little more than half the size of the State of Texas in the North American Union of States, under threat of death if they should become "aggressors" and seek to enlarge their living room.

What we here consider regarding "aggressors" will certainly be considered by the future historian, namely; that those who outlawed "aggressions" were those who had profited most from them. And yet the recording of the historian will not be wholly cynical and with raised eyebrow, for he will know that regardless of what nations are replete with lands and wealth that war must cease for the Teutonic breeds have created such destructive implements of war as to imperil human existence on this globe.

CHAPTER VI

TEUTONIC CULTURE

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WE have little knowledge of Teutonic culture, material or spiritual, prior to the beginning of the racial migration to the southern shore of the Baltic.[1] But there are sidelights upon the question of whether the Teuton's cultural progress has depended upon his close contact with other races. Norway and Sweden, tending always to cultural progress, have not been in immediate contact with other races, save the Lapps and the Finns. Their neighbors on the south, for many centuries, have been merely Scandinavian colonies.

In Iceland, the Teuton has remained isolate from other races for a thousand years and there he has maintained an intellectual culture superior to many portions of his breed that were in contact with other races. Speaking of Iceland and the Icelanders, Bryce says: "The Icelanders are the smallest in number of the civilized nations of the world. Down till our own days the island has never had a population exceeding seventy thousand, yet it is a Nation, with a language, a national character, a body of traditions that are all its own. Of all the civilized countries it is the most wild and barren, nine-tenths of it a desert of snow mountains, glaciers, and vast fields of rugged lava, pouring forth from its volcanoes. Yet the people of this remote

isle, placed in an inhospitable Arctic wilderness, cut off from the nearest parts of Europe by a stormy sea, is, and has been from the beginning of its national life more than a thousand years ago, an intellectually cultivated people which has produced literature both in prose and poetry that stands among the primitive literatures next after that of ancient Greece if one regards both its quality and its quantity. No where else, except in Greece, was so much produced that attained, in times of primitive simplicity, so high a level of excellence both in imaginative power and in brilliance of expression".[2]

Sicily, rather than Iceland, would have been the favored location for the advancement of civilized culture if we accept the hypothesis of those who credit cultural advancement to environment rather than to race. Applying the estimates of the environmentalists we find that the climate of Sicily is ideal for cultural advancement, but not so is the climate of Iceland. We find that Sicily is at the "crossroads" of racial migrations and abounds in racial contacts. But we also find that for a thousand years illiteracy has been practically unknown in Iceland, while during the same thousand years illiteracy has been the heritage of all but a few in Sicily.

Sicily, through her Greek colonies in early days, her Moslem conquerors in the eighth century, and her German and Northman rulers in the latter part of the Middle Ages, gave evidence of cultural progress both material and spiritual. But the ancient Greeks were

Continental Nordics, the German and Northman rulers were Teutonic Nordics, and the chief cultural value of the Moslems lay in their dissemination of ancient Greek learning. The Greeks, the Germans, and the Northmen were racially akin to the Icelanders, and it would seem that what cultural excellence that has intermittently arisen in Sicily during the past twenty five hundred years might be accredited to *race* rather than to "cross-roads".

Medieval Culture

The German tribes, in their Roman conquests, fell heir to Greek and Roman culture, and, for some centuries they did not sustain this culture, much less did they extend it. Yet the Mohammedan Arabs, who began their conquest of much of the eastern portion of the Roman Empire shortly after the Teutons had descended upon the western portion of it, not only sustained the Greek and Roman culture of the peoples they had conquered but made as well a great effort to spread the learning of the ancient Greeks and Hindus. During the Middle Ages, while western Europe was at a low tide of intellectual attainments, the Arabs attained a relatively high intellectual status. Wresting Spain from the Teutons, the Arabs established in that country a culture superior to that of any portion of Teuton Europe.

This intellectual stagnation of the Teuton conqueror and intellectual progress of the Arab conqueror is an historical fact that challenges an explanation. After

some six or seven hundred years the Teuton was to eagerly lay hold on early Greek learning and make it the intellectual base of modern civilization. Why the delay?

The Arabs, we know, lost their liberty more than four hundred years ago, but they had suffered a recession in cultural achievements prior to their loss of liberty. In their colonial possessions they had quickly interbred with other peoples. Thus adverse factors in heredity and environment operated against the permanence of their progress. From the first they had been restricted by their religious teaching such as the theory that prevailed among their zealots, viz., that all knowledge required by man could be obtained from the Koran, their Bible. But a succession of brilliant political rulers who were eager for knowledge of the intellectual attainments of the Greeks and Hindus more than counterbalanced the Mohammedan religious zealots and the Arab world became in fact the sponsor of a learning that was not fettered by holy revelations. Let us now consider the circumstances confronting the Teuton during the period of his intellectual stagnation, from his conquest of the Roman territory to the Renaissance, the New Birth of learning.

It was through the early Roman Empire that Greek learning had reached western Europe. It is reasonable to assume that when the Empire was being broken by Teutonic assaults the arts and the sciences derived from early Greek sources would tend to be submerged until

such time strong and stable governments should reappear. But the arts and the sciences did not thrive when strong Teuton governments had been established. The peoples of these governments however were not intellectually free as were the early Greeks when developing the sciences and the arts and producing the philosophies which sought to harmonize the whole of their learning.

The Christian Church, functioning as a State Religion, had succeeded in getting one emperor to suppress religious freedom and another emperor to suppress intellectual freedom. The suppression of religious freedom had been effected for four hundred years, the suppression of intellectual freedom for almost three hundred years, before Charlemagne was crowned Emperor (800). The University of Athens was the last stronghold of the disappearing Pagan world. It was closed by order of Justinian A. D. 529 because its teaching did not conform to the divine revelations such as God had given to the Jews. Henceforth what free intellectual progress there could be was limited to those inquiries and pursuits which were deemed not in conflict with the Jewish Scriptures, the Old and the New Testaments. The Church was the sole arbiter in this matter, and those who opposed the Church by advancing any theory in conflict with its decisions were consigned to social ostracism, or to prison, or to death. This pall upon intellectual freedom was to continue for many generations after the time of Charlemagne, for the Church,

itself, had sought to take over the complete system of education.

The suppression of other religions and the closing of the Pagan schools had been effected by emperors who were under the influence of the clergy. In political theory it was the *State* which had denied religious freedom and it was the *State* which had closed the Pagan schools. But the matter was not to rest here. "To the authority of the State over the beliefs of its people, Augustine added the authority of the Church. Thus ended all intellectual liberty in the ancient world".[8] And worse still. The Church was to become the State.

The Teuton and "Christian" Culture

We may dismiss, as unsupported by evidence, the conventional assumption to the effect that Teutonic peoples were "savages" or "barbarians" prior to the time that they had conquered Christian peoples and found it expedient to adopt Christianity as their State religion. We have been taught that the pre-Christian Teuton was a "Pagan", or a "Heathen". This, indeed, is true. But in history these designations are merely Church terms for races, peoples, and individuals who did not admit that the God of the universe had chosen the Jews from the races of mankind as objects of his special favor and revealed to them knowledge of inscrutible mysteries, while denying such knowledge to the other races of man. And, in Church history, we find that "Heathens" cease to be Heathens and that "Pagans" cease to be

Pagans when they acknowledge the ascendency of such revelation as God has given to the Jews.

The historical records at our disposal would indicate rather that the highest flame of savagery known to the Teuton came after he was Christian and presumably because he was Christian. The savagery of the Christian Franks in Old Saxony, of the Christian Teutonic Knights in Old Prussia, of the Christian Vandals on the Mediterranean shores, of the Christian Church in suppressing the Albigensean "heresy" in southern France and instituting the dread Inquisition in Holland and Spain, of the Christian Portuguese and Spaniards in extirpating other creeds and setting up that of the lowly Galilean in their trans-oceanic empires, of the unspeakable brutalities of the Holy Witch Burners—these are instances of the most lurid savagery in Teutonic historical records, approached only by the cruelty of Hitlerized Germany in very recent days. In these several instances, with the exception of the last one, the Christian Teuton was openly engaged in enforcing the Christian creed upon peoples unwilling to receive it, or, in the instance of the Inquisition, he was engaged in keeping the Holy Faith "pure" as seen from the Roman angle. The Hitlerian beastialities were mild in torture and pain if compared with that of the Holy Church, both Catholic and Protestant, in securing "confessions" from witches and in the manner of inflicting death. And Germany, let it not be overlooked, was a thousand years removed from Paganism and a

thousand years under Christian priests when Hitler was born.

Conflict Between the State and the State Church

The Frank rulers in their alliance with the papacy had assumed that the State would claim the bodies of men, and that the State Church would possess their souls. But anon the State Church claimed temporal as well as spiritual powers and there was a savage struggle between the State and the State Church, intermittently, for a period of more than five hundred years. Most of the emperors were able to dominate the papacy in its pretention of having been commissioned by the God of the Jews to rule the world, but some of them were not. The State Church held powerful sanctions for its sway over men. It claimed to hold the "Keys" to the hereafter and to be able to lock and unlock paradise and purgatory. It could excommunicate the individual and cause his damnation. It could throw its weight to the political rivals of king or emperor and pronounce excommunication and curses upon the subjects of the ruler if they should continue to serve him. Sometimes the Emperor, himself, would have to appeal to the Pope for reinstatement in his own State Church. The Church was better organized than was the State. After the suppression of the University of Athens because its teaching did not conform to Church doctrine the system of education, generally, was in the hands of the Church and few

were the temporal rulers who would oppose the Church in this matter.

An appraisement of the struggle between the State and the State Church cannot be avoided in considering Teutonic culture for a State Church would be the spiritual arm of the State and the State with which we here deal is a Teuonic State.

A fair appraisement of the struggle will reveal the emperors tending to appoint clergy to temporal rule, and ofttimes advocating a state of celibacy for them. In such political appointment of the clergy the emperor may have assumed that he would have an appointee more grateful and more docile than if he filled the position with a layman. If rival laymen of prestige and power lay claim to political preferment the emperor could avoid the issue thus caused by appointing a mere priest to the position. The priestly appointee by reason of the institution of celibacy would not have offspring to claim heredity privileges, and, upon the death of the priest, the position would be open for other favorites of the emperor. The emperor made many such clerical appointments. In addition to such appointments the Church received title to land through personal bequest and imperial donation. The papacy thus gained a basis for temporal control of a considerable portion of the Western Empire and through the "Donation of Constantine", which was a Church forgery, claimed a legal right to rule all of it.

The clergy were the direct instruments of the papacy

and the papacy by its very nature could not relinquish complete control of them. A bishop, appointed as governor of a province and enjoying the temporal perquisites of the appointment, would, as bishop, be subject to the Pope, but, as governor, be subject to the Emperor. It is evident that when there was a strong State and a weak State Church the bishopric in its religious phases would tend to become subject to the Emperor, and that when the State was weak and the State Church strong the bishopric in its political phases would tend to become subject to the Pope. Such circumstance powerfully influenced the papal pretensions as to temporal ascendency and in the extravagance of such claim led a Pope, who had been deposed by an Emperor, to cry upon his death bed "I am Caesar". Such circumstance also led to Emperors in some instances deposing Popes and setting up others in the Holy Office who would support the theory that Emperors and not Popes were the legal heads of the government.

It is seen that the State, itself, was not without blame in its long struggle with the State Church, which struggle led to discord and delayed the cultural advancement of western Europe. But the Church's chief opposition to an unfettered advancement of learning did not arise immediately from its political struggles with the emperor, for the emperor was not intent upon uprooting the papacy. He merely wished to subordinate it to the functions of a religious support of the State. The papacy was to be drawn face to face with a force more mighty

than any emperor, the force we know as the Renaissance.

The nature of the papacy and its very existence depended upon *revealed* knowledge as found in the Scripture and as interpreted by the Church. The monasteries could, and did, have much to do with keeping alive some learning of the ancient Greeks and Romans but only such learning as would not bring to question the information that God had given to the Jews and had caused to be recorded in the Old and New Testaments.

The Crusades, and the Moslem conquests in Europe which carried with them ancient Greek (and Hindu) learning, gave wide dispersement to the extraordinary intellectual attainments of the early Greek civilization. The early Romans had been profoundly influenced by Greek learning and some of their greatest writers had assimilated and restated Greek theories. Petrach, (1304-1374), brought to light these Roman writings and the Italian people, if not the Church, welcomed this "new" learning for they considered it an heritage of the nation of which they were part. But the flood-tide of "The Glory that was Greece" did not reach western Europe until the fall of the Eastern Roman Empire beneath the onslaught of the Turks who took Constantinople in 1453. Many scholars, carrying with them valuable manuscripts fled to Italy and the Italian Renaissance, already algow, burst into flame, instituted and sustained principally by persons of Lombard descent.[4]

Certain of the early Greeks had taught the theory of evolution which was contrary to the "creation" theory of the Scriptures. A number of them had advanced the "atomic" theory (which was also opposed to the creation theory), holding that the universe was constituted of atoms of a fundamental stuff and that the variant appearance of things was determined by a variant combination of atoms of different shapes, sizes, and weights. Others had taught that knowledge was to be obtained by logic, or by systems of "trial and error", and not by divine revelation. Their theories that the world is round and not flat with four corners as the Scriptures held it to be (Revelations 7:1); that day and night were caused by revolutions of the earth; that the sun is fixed and does not move; that people could, and probably did, live on the other side of the earth, brought the Church into violent opposition to the new learning. How could Joshua have stopped the sun in mid heaven for a full day unless the sun be in motion? was a question asked by the Church faithful in opposing the fixity of the sun.[5] How could all men rise to meet the Christ upon his Second Coming, if some of them lived on the other side of the earth?, was a question asked by several of the Church fathers, including Augustine.

Now the Church held a monopoly on knowledge obtained by divine *revelation,* but not on knowledge gained through *logic,* inductive or deductive; nor that obtained through systems of *"trial and error"*, and soon the Renaissance was in conflict with the Church. For a

thousand years the Church had determined what its people should believe and had grown mighty through suppressing the freedom of learning. It was now to strike at those who would not conform to the Church's restriction upon intellectual freedom. Men, like Huss and Bruno, defied the Church and were burned at the stake. Others, like Galileo, saved their lives by formally acknowledging (with their fingers crossed) the ascendency and infallibility of all knowledge derived from God's revelations to the Jews.

The Church, if stripped of temporal power, has nothing but *revelation* to sustain its authority. As science began to question the validity of much that had been proclaimed as knowledge revealed by God to the Jews, the papacy opposed such science as destructive of the sanctions through which it had proclaimed sovereignty over the body and the mind of man. This opposition culminated in the dread Inquisition.

Far from the Church being the sponsor of learning the truth is that the Church, functioning as the State, or as the State Religion in control of education, suppressed intellectual and religious freedom. The historical period of the Church supremacy in this matter, as we have shown, coincides in large measure with the thousand years of "Dark Ages" in European history, dating from the suppression of intellectual freedom by Justinian, 529, who closed the schools of philosophy which constituted the University of Athens because

their theories did not agree with divine revelation as given to the Jews.

Religions, whatever their origin, differ not so much in their moral and social teachings as in the sanctions they cite as the basis of their authority. The Moslems cite the divine revelations given to Mohammed as sanctions for their code of ethics; the Jews' ethics issue from God, Himself, who associated with certain of their worthy ancestors and personally made known His wishes to them. Christian morality is securely based on the teaching of God's Son who appeared on earth and made known His will to His followers. However variant the sanctions for moral conduct cited by these religions, and others, they all require high ethical standards of their members.

When Christianity suppressed its rival religions in the Roman Empire and implanted its own code of ethics this act alone had little to do with the intellectual stagnation that was to be associated with the long period of Church dominance. The Christian defect was not in ethics for the Church throughout its history has proclaimed a high standard of morality. The defect most of all arose from Church zeal in suppressing any questioning of the sanctions it had set forth as being the sole representative of God upon the earth. There is finality in the Christological concepts, for Christ was God in the flesh. These concepts were held by the Church to be derivative from the Jewish Scriptures, thus making it essential that the Christians should hold

that the Old Testament is infallible as well as the New, and defend the teachings of the one as well as that of the other.

The Renaissance brought in question the Christological concepts of the New Testament, its demonology, and its power of miracles. It brought in question the miracles, the cosmogony, the chronology, and the theocratic sanctions of the Old Testament.

In its period of unfettered power Christianity had ruthlessly suppressed all other religions and had suppressed all learning not consistent with the many teachings of its two Scriptures. It had designated all Gentile teaching not consonant with its own as, "Pagan", inspired by demons. But in the case of the Revival of Learning the "Pagan" influence arose within the bosom of the Church. Bacon (1214-1294), whose mighty intellect broke through the darkness of the Middle Ages by refusing to accept any proposition that could not be proved, wore the robe of a priest. He also was Copernicus (1479-1543) a dutiful son of the Church, who, advancing theories of the early Greeks, gave proof that the world revolves, is round, and that it is not the center of the universe. The Church imprisoned Bacon for twenty-four years, but could only condemn the teaching of Copernicus for his works were not published until he was upon his death bed. He had advanced Gentile philosophy as against Jewish revelation, and though he feared the wrath of his Church he did not seem to fear the wrath of his God for he fondled his newly published

book which had been placed in his hands and died within the hour. A few decades later the works of Copernicus fell into the possession of Galileo who accepted them and supported them through his telescopic observations. The Church seized Galileo and forced him to deny what his own eyes had seen, or else be burned at the stake.

Profane hands were eventually laid at the throat of the Holy Church and it was gradually despoiled of its prey. Intellectual freedom could produce a Darwin, and he not be burned alive. Even the gentle priest Mendel, who in revealing the laws of heredity gave to the world what is probably its most important scientific knowledge, could have been burned at the stake by the Holy Church, for the Mendelian Laws are in irreconcilable conflict with Scriptural teaching. Mendel set forth the unchanging *laws* of heredity. Jewish revelation sets forth the proposition that heredity is controlled at the whim of man through prenatal influences. Jacob had made stripes and dots of white, had set them before sheep and goats when they were conceiving, and the offspring of these unions were "ringstraked, speckled, and spotted". (Genesis 30:39).

It is thus seen that however much the Christian creed had influenced moral conduct, its suppression of intellectual freedom had operated powerfully for more than a thousand years to retard the progress of knowledge. It imprisoned or burned its greatest intellects; those who would not concede that there was finality of knowledge

in the revelation which the Jews declared they had received from God. The Church sent Huss to the stake for questioning the powers it had proclaimed it possessed. It burned Bruno, charging him with "heresy" because he had discovered and set forth the teaching of the great Greek philosopher, Pythagoris, "The Father of the Copernican theory", though the enlightened Arabs by spreading the doctrines of Pythagoris and other early teachers were ushering in the era of modern civilization.

Modern Culture

We have considered Teutonic explorations by sea and land which led to "discoveries" of immense portions of the earth. But there is another realm of discovery, one of overwhelming importance, contributed to by Teutons in a measure as great as has been their contributions to geographical explorations. I refer to the discoveries relating to natural law. The determination of natural law, together with inventions based upon such discovery, has led to almost the total of the achievements which have produced our spiritual and material culture.

The world, and the worlds, revealed by the microscope and the telescope are "Teutonic worlds", for the Teuton made these instruments and has made by far the greater use of them. Modern civilization in its material phase is closely associated with discoveries and inventions in the fields of steam, steel, electricity, and chemistry. It may not be popularly known that in the

realm of Chemistry, in the discovery of chemic law and the practical application of such law through numerous inventions, Teuton contribution has been as overwhelming as it was in the fields of steam, steel, and electricity. I have before me a book by Jonothan Norton Leonard, entitled *Crusaders of Chemistry*, and with sub-title of *Six Makers of the Modern World*. The six men with which the book is concerned are Roger Bacon (English), Paracelsus (German), Boyle (English), Priestly (English), Cavendish (English), and Lavoisier (French).

The Teuton has made important contributions in the realm of harmonious sound. Music, intangible manifestation of natural law, is a pole apart from Chemistry, yet the race that has done most for Chemistry has also done much for Music. All the races of man have made worthy contributions to the development of Music. When we list the "Immortals of Music" however, those who have done most in sustained intricate harmony, the list will be composed, in large part, of people of Teutonic extraction, if we consider composers of European descent. Other races, however, might not accept our list of "Immortals", but prefer able composers of their own stock.

Above, we referred to the microscope and the telescope as Teutonic inventions. They were invented in Holland. Many improvements have been made upon the originals of these instruments and a vast amount of information concerning the minute forms of life on

earth has been revealed by the microscope and a vast amount of information concerning the heavenly bodies in space has been revealed by the telescope, the new knowledge in either case being obtained chiefly by men of Teutonic descent.

Paul de Kruif, in his gripping story, *Microbe Hunters,* those who have used the misroscope in determining the cause of disease, lists the names of thirteen men whose work marked them as benefactors of mankind. Beginning with Leeuwenhook (1632-1723), of Holland, "First of the Microbe Hunters", there follows; Spallanzini (born in northern Italy), Pasteur (born in eastern France), Koch (Germany), Roux and Berhing (France and Germany), Metchnikoff (Russia), Theobold Smith (America), Bruce (British), Ross and Grassi (British and Italian), Walter Reed (America), and Paul Erlich (Germany). Metchnikoff and Erlich were Jews, of a race that has long specialized in medicine. Eastern France and northern Italy for centuries have been saturated with Teutonic blood. Without resorting to a study of the individual genealogy of these eminent men listed by de Kruif but basing an assumption only upon their names and nationality, there would seem to have been a heavy preponderance of Teutonic blood in their veins.

Any enumeration of men most closely associated with the invention and the use of the telescope will be replete with names from Teutonic nations, and from areas of Latin nations in which there is much Teutonic blood.

But no claim here made would exclude astronomical philosophy or science of other peoples, ancient or modern, for here we are considering merely the invention and the use of the telescope as an item in a more general thesis which considers the contributions of peoples of Teutonic descent in the molding of modern culture.

It was not practical in this condensed work to list many of the explorers by sea, from Lief Erickson to Byrd. Nor those by land, who would share credit with Polo in expeditions in Asia; with Stanley and Livingston in Africa; with De Soto, La Salle, Lewis, and Clarke in North America; or with Aguirre, and Berrio in South America. Nor will it be practical to list many of the scientists whose discoveries and inventions have led to the age of steam, steel, electricity, and lately have ushered in what bids fair to be an age of atomic power. The ironclads, the submarines, the airplanes, tanks, radar, the flying bomb, and the atomic bomb are contributions to the art of war. They are recent Teutonic contributions to the Teuton's favorite sport, that of killing and being killed.

A list of the great inventions of modern times, together with the names and the nationality of the inventors, would be of prime importance to those who may be interested in this matter. Such enumeration may be found in the *World Almanac*, 1945 edition, pages, 247-48. Beginning with Benjamin Franklin, who invented the lightning-rod in 1783, there is a list

of something over 160 great inventions made by Americans. Included is the invention of the steamboat, by Fitch and Fulton; the cotton gin, by Whitney; the carding machine, by Whittemore; the magnetic telegraph, by Morse; the reaper, by McCormick; the vulcanization of rubber, by Goodyear; the machine gun, by Gatling; the sewing machine, by Howe; the telephone, by Bell; the fountain pen, by Waterman; the linotype, by Mergenthaler; and, there is an interval of more than 150 years before there appears what seems to be a non-Teutonic name, after which time five appear.[6]

From the same source (World Almanac), under title of *Great Inventions: Foreign*, and beginning with Galileo's invention of the pendulum in 1581, there will be found a list of approximately 106 great inventions. The nationality of the inventors as given show that 36 were English, 2 Scottish, 1 Canadian, 23 German, 4 Dutch, 4 Swedish, 1 Belgian, 3 Austrian, 15 French, 4 Italian. The nationality of seven of the inventors is not given. They are, Fleming, Schuler, Just, Hannaman, Schoater, Emanuel, and Mishama; the latter two not seeming to have Teutonic names. Of the French names, but one appears in Teutonic form—Haller. Of the Italian inventors, Marconi must be listed as of Nordic descent, so also Volta. I have not found a personal description or genealogy of the great Galileo. But for our purpose it is more than fair to assume that merely one half of the

French and Italians may be found to be of Teutonic descent.

Recently there have appeared three inventions of revolutionary importance; radar, the flying bomb, and the atom bomb. Radar was developed in the United States. The flying bomb seems to be a German invention. Let us consider the development of the atom bomb.

Capable men and women of several nations have contributed to the development of nuclear science and each of them deserve full credit for such contribution that they have made. We can deal only with the beginning of this science, and what seems to be to the successive major important steps in its development.

Some six hundred years before Christ certain Greek philosophers set forth an atomic philosophy. They held that the universe was constituted of atoms, and, particularly, that the various substances which constitute the universe were differentiated one from another by a combination of kindred atoms of various size and shape. In 1808 John Dalton, an English teacher, "The Father of the Atomic Theory", published his *New System of Chemical Philosophy* in which he revived the ancient Greek theory, and believed also that atoms of one element might differ in weight from those of another. Dalton held that the atom was indivisible, that it could not be broken down.

The assumption that the atom could not be broken down was held generally until Roentgen (1845-1923),

a German physicist, discovered X-rays, rays which were evidence of atomic disintegration. The Roentgen discovery led to a search for radioactive elements. In 1898, Mr. and Mrs. Curie (Mrs. Curie was a blond Pole married to a Frenchman), working with pitchblende, isolated *polonium* and *radium,* elements of very high radioactivity hitherto unknown. The investigations of Rutherford, an Englishman, indicated that radioactive substances gave off three kinds of rays. Other investigations proved that these rays originated in the neuclei of the atoms. A next step was that of splitting the atom and transmuting its elements. This seems to have been first done by Hahn in Germany. Knowledge of Hahn's work was secreted out of Germany by one of his coworkers and many scientists sought a controllable method of atomic fission. Fermi, an Italian scientist lately arrived in the United States, seems to have been foremost in solving this secret. We have listed a few scientists who have contributed to the development of the atom bomb, but there were many more workers whom we have not listed and all deserve credit for their services. I think it may be said that these three great recent inventions might be classified as "European" inventions, though two of them were developed in America.

It is estimated that at the time of the American Revolution and for 100 years thereafter the white population of the United States was nine-tenths "Nordic". Many of the major American inventions were

made during this period and we would expect a great preponderance of Teutonic names among the inventors. The Teutonic preponderance, however, has been but little diminished since America received many peoples of non-Teutonic blood.

Also, the European list, above, gives what would seem to be a nine-tenths preponderance of Teutonic names, though in making this estimate we assumed that half of those who bore Latin names were of Teutonic descent. If we take the two lists, the American and the foreign, and combine them, we are confronted by the astounding fact that nine-tenths or more of the great inventions that mark the cultural height of our present age have been made by men who bear Teutonic names. Surely all the races of man owe a debt of gratitude to the creative genius of the Teutonic race even though the blood-lust of that race has kept the world in a state of bloodshed and political turmoil.

Russia, lately, has issued claims of priority on almost all the discoveries and inventions of modern times, including as relatively recent Russian contributions discoveries made by Galileo four hundred years ago. I, for one, would be pleased if a substantial number of Russian "first" claims are proved to be true. There is a chilling effect felt in the presence of evidence that cultural progress depends upon one sub-race of mankind. The Teuton and the Slav are closely related by blood. There is considerable Slavic blood in a goodly number of those classed as Teutons and there is much

Teutonic blood in a goodly number of those classed as Slavs. We should welcome any credible evidence pointing to the fact that the Slav as well as the Teuton has shown a capacity to continue cultural progress.

CHAPTER VII

TEUTONIC HEGEMONY

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WE have traced the movement of the Teuton from his insular broodland in Norway and Sweden to the mainland of Europe, and his conquest of that continent; thence to his discovery, conquest, and migration to the New World and to important parts of the Old World exterior of Europe. His sword was to make him dominant among the races of earth. His culture was to make him a benefactor of mankind. But however glorious his achievements his way was ofttimes to be marked by his injustice to the poor of his own race, and ofttimes marked by his injustice to other races.

There is majesty in this race, but there is also a strain of the tiger in it. The strength and the genius of the race warrant it a mission to transform the world into a better world, a world of plenty and a world of peace. But the strain of the tiger that is in the race marks much of its history as that of the "Blond Beast". In his saner moments the Teuton knows that eugenics can purify his race more surely than can war. But an intermittent racial insanity seizes him and with flaming sword he leads the finest of his strain to slaughter upon the battlefield. Though in racial unity he is dominant among the races of the world and in unity he could be

an unparalleled benefactor of mankind, yet his intra-racial struggles keep the world in bloodshed and dismay.

Teutonic Unity as a Basis for Peace

There is, of course, a biological unity of Teutonic peoples and this biological unity is as evident upon the battlefield as it is in friendly social relations. No Teuton has ever slain another without a consciousness that he was slaying one of his own kind. The language of the contestants may be different, and so the garb, but the body of the dead man will show indisputable evidence of common origin with that of the victor.

Where there is biological unity there would be basis, it would seem, for some degree of political unity, for any given socio-political concept is not unrelated to a biological base. It is true that political phenomena may vary from time to time even in compact groups that are closely knit through the influences of heredity and environment. But it is also true that the political variation, in theory at least, is justified on the assumption that it would promote the welfare of the group. Probably no change in government has ever been advocated (whether the change would lead toward anarchy or lean toward socialism) without advancing the plea that the proposed change would be in the public interest. Group interest, then, is the professed basis of all government, and the various forms of government are merely variant methods of social control being tested with the view of determining their merit as agencies for the promotion of the

public welfare. The purpose of government is constant. The method of government is inconstant. The fact that the Teuton, in his various political groupings, has adopted and is trying out various forms of government would not preclude his introducing the concept of race unity as a practical concept in matters which would promote the welfare of the race.

Historically, this great race has seemed to grope for an ideal form of government under which the individual would have liberty for any initiative not contrary to the welfare of the group. The race's conception of democratic processes of government seems rarely to have risen beyond an ideal of "the greatest good for the greatest number", a concept which may fall short of an ideal of full justice for all. It has put forward the democratic processes of majority control, but if the "majority" is composed of self-seeking groups the remainder of the population may be subjected to exploitation as much so under democracy as under an autocratic tyrant.

The Teuton has devised and maintained, at least during his historical period, political institutions of a parasitical nature under which a particular portion of the population, through the protection of government, would obtain advantage over others in the group. The effort of government to install or to maintain parasitical institutions has led to many bloody battlefields, such as the struggle against serfdom in England and in Germany, and the struggle of the masses against confisca-

tory taxation which incited the French Revolution. Chief among the institutions of parasitical nature are those based upon the principle of heredity, whether the inheritance be that of titles of nobility or of wealth. The Communistic revolution in Russia was based upon the declared purpose of uprooting parasitical institutions, both of hereditary nobility and hereditary wealth. The National Socialist revolution in Germany was based upon an openly declared purpose to maintain hereditary wealth but under State control through which it would tend to promote the public welfare.

The Anglo-Saxons, in wide flung empire, are divided into two principal groups, one ruled theoretically at least by an hereditary royal house; the other ruled through republican principles and without titles of nobility. Each sustain institutions legalizing hereditary wealth. Their divergence in form of government does not preclude unity in tribal spirit and coordination in measures of tribal defense when the interest of the Anglo-Saxons are at issue. The extension of this principle of cooperation, when tribal interest is at stake, could operate to form a basis for cooperation of all the groups of the Teuton when racial interest is to be considered. Nor should the Anglo-Saxons who profit through intra-tribal cooperation object to extending the principle until it should become an inter-tribal one, including all the peoples of the race. Nor should the Anglo-Saxons oppose other groups of the race because of the peculiar form of their political economy. The

Anglo-Saxon's own political economy is so defective that though they possess most of the riches of earth a third of their population, (both of the monarchy and the republic), but recently, has been degraded to the bread-line, to charity, or to State aid, in order to obtain from the tribal wealth sustenance enough to hold body and soul together. It would seem that with an economy of their own so defective the Anglo-Saxons would hardly qualify as crusaders against other forms of economy, especially against those which have operated to abolish the bread-line.

History abounds with instances in which peoples living under the most divergent forms of government readilly ally themselves with each other in a common purpose to oppose a common foe. This form of alliance is well illustrated by the private capitalistic nations of Great Britain and the United States seizing the hand and pledging aid to socialistic Russia in her struggle with Germany, though these private capitalistic nations had long shown reluctance in recognizing social values of the Russian form of socialism.

Though there is blood kinship of Teutonic peoples, and unity in purpose to promote the welfare of their race would be a normal ideal of kinship, yet unity in action to promote racial welfare can be obtained only in measures of fair play and justice for all portions of the race. As matters have stood in recent decades the Teutons of the ancient homeland, particularly those of that portion of the racial homeland we designate as

"Germany", have believed that they must struggle with arms in their hands or else submit to intolerable conditions with regard to "living room" for their portion of the race.

Peoples of German blood, who migrated from Germany, obtained ownership or political control of much of the earth's surface. The ancient roots of these migrant tribes are in German soil. The German peoples, who remained in Germany, sustained these migrations. There could be no "Anglo-Saxon" heritage of blood or land had there not been antecedent Anglo-Saxon racial expeditions from Germany, sustained by Germany. Nor could there have been a "Frank" domination of western Europe had not the Frank conquerors of Gaul been mightily supported by the Frank homeland in Germany. From Germany there has come racial support in sustaining racial migration. The tribal groups that migrated from Germany were eventually to possess most of the world and there is a vast land inequality between the elements of the race that migrated and the elements of the race that remained in Germany.

The migrant tribes need most to know that the elements of a race that sustain migration are a part of the migration. An essential part of it.

Segmental Hegemony

All historical efforts to effect a union of Teutonic peoples have failed. The brood is widely dispersed. Throughout the most of its domain it dwells with other

races. Its economy is a varied one. Its political economy has varied, in ideal at least, from near-anarchy to near-socialism. (In America, Thomas Jefferson held that "the least government is the best government"; in Germany, Adolph Hitler's ideal of a totalitarian state found effective expression). When we consider the function of government and the inaptitude of many of the men entrusted with its execution there appears grave doubt as to the expediency of a complete political union of Teutonic peoples, even though such union should be considered possible. The race is widespread and the matter of the local interest of its various groups would make a successful general government over it extremely difficult, if not impossible. Any form of general government, however strong or weak, would need to rest upon the full consent of all the groups that constitute the race. The historical attempts to effect a political unity of the race have not rested upon the free consent of its parts, as we shall now see.

The Franks consolidated most of the Teutons of western Europe in the empire of Charlemagne. The empire of the Franks did not include the Scandinavian elements of the race, nor the Anglo-Saxons, nor certain segments of it in the eastern and in the extreme western portions of the continent.

Derivative from Charlemagne's effort to unify Teutonic peoples was the political institution known as the Holy Roman Empire, a union of Germanic emperors and Romish priests, which lasted, in theory at least, for

a thousand years. (Napoleon caused the termination of this political structure, even as a theory). Throughout most of its history it was, in effect a loosely held confederation of Teutonic rulers, topped by an "emperor" who was associated with the papacy in its control. The core of this empire was Germany, Austria, and Italy but from time to time other kingdoms associated themselves with this idea of political unity. In some instances the emperorship was enjoyed or aspired to by rulers of Spain, France, and England; but their association with the empire of Charlemagne rested rather upon the fact that, in the case of France as being part of the original empire, and the claims of Spain and England arose from their having obtained possession of portions of it.

Throughout much of its existence the Holy Roman Empire was in political turmoil as a result, principally, of the papacy contending for political control of it. The subsidiary princes of the empire, ofttimes in league with the papacy which wished to weaken the political power of the emperor, forced from the emperor concessions of political power which tended to render the princes autonomous. The title of "Emperor" was sometimes refused by rulers, and in some instances relinquished by those who possessed it. Some of the Emperors forced the papacy into submission to the State, some of the Popes forced the State into submission to the Church. It was not a "Holy Empire" in a spiritual sense, nor a "Roman Empire" in a political sense. It developed from a Frank effort to impose a political and

religious unification of Teutonic peoples and include in that consolidation alien stocks over whom the Teuton ruled. As a political venture it may be deemed as a near-failure, but it did tend to keep alive the ideal of Teutonic race unity.

A resurgence of Frank purpose to consolidate the nations of western Europe under Frank hegemony developed in the latter part of the eighteenth century. The genius and the ambition of Napoleon created an empire more extensive than that of Charlemagne. But this empire did not survive its creator. Napoleon, in order to lay a political foundation for his own empire, struck a fatal blow at the Holy Roman Empire. He treated the Pope's claim of temporal authority with contempt. He crowned himself, whereas under the Holy Roman Empire the papacy placed the imperial crown upon the ruler. He created conditions which led the Austrian ruler to relinquish and abolish the imperial crown of the Holy Roman Empire, 1806.

Hitler's attempt to consolidate the nations of western Europe led, for a period, to a German hegemony in latitude exceeding that of Napoleon as much or more as the empire of the latter exceeded that of Charlemagne.

It is evident that the Franks sought an hegemony for France in their efforts to consolidate the holdings of the Teuton. Hitler's plan was to give Germany an hegemony throughout Europe. Hitler's long range plan was a very ambitious one, far exceeding that of Charlemagne

or that of Napoleon. It would also seem to have been a very practical one, essential in principle to that which gives executive power to the American "Holding Companies" which place themselves at the apex of pyramided subservient economic structures through a political principle which accords to the Holding Corporation control over its subsidiaries. Had it been put to practical application this principle would have given to Prussia an hegemony in Germany, Germany would have exercised an hegemony in Europe. Europe, through its political control of the African continent and the domination of Asia, could have exercised an hegemony over the rest of the world. The world-wide hegemony of Europe could have been facilitated, if there had been need, by a few well chosen alliances, East or West. The position of dominance sought by Germany, particularly so as to Europe and Asia, has been attained in large measure, by Russia. Such are the fortunes of war.

The Anglo-Saxon period of supremacy dates back in origin some three centuries when control of the seas was wrested from the Gothic rulers of Spain. The sea power of the Anglo-Saxons, however, was to be further tested by struggles with Holland, France, Denmark, and Germany. In addition to the inter-tribal struggles, from which the Anglo-Saxons emerged victorious, there has also been an Anglo-Saxon intra-tribal struggle for sea supremacy caused by the revolt of Britain's North American colonies and their waging war against the mother country. But for a hundred years the Anglo-

Saxon nations have lived in peace with each other and there would seem to be prospects for a permanent peace between them.

The period of Anglo-Saxon supremacy among the Teuton nations has been marked by immense expansions of the race geographically. Though the mighty empire of the Anglo-Saxons (that of Great Britain and that of the United States) is under Anglo-Saxon political dominance, yet peoples from many portions of Europe have aided in establishing that empire and their children now share its wealth.

The Anglo-Saxon period of supremacy also has carried the great industrial revolutions that has so altered economy that it is changing the Teuton from a race of farmers to a race of manufacturers. Though the industrial revolution was initiated by the Anglo-Saxons all other elements of the race have contributed to it and it is essentially a Teutonic racial development and not a tribal one.

The Anglo-Saxon supremacy has not issued from the principle of political hegemony as asserted by the Franks and the Goths and as lately has been put to issue of battle by the Germans. It rests on a contrary principle. The Anglo-Saxons, certainly so during many decades, have not striven to consolidate the political power of the Teuton race but to disperse such power. Great Britain has sought to apply the principle of "balance of power" in her dealing with the continent, a principle which partakes of the nature of a dispersal

of power. Her purpose has been to prevent any nation or groups of nations from becoming strong enough to subdue the continent.

It may be said that the Teutonic race has reached great power when operating under the principle of segmental hegemony; such as the dominance of the East Goths, the Franks, the Germans (Holy Roman Empire), the West Goths, and the Anglo-Saxons. It may also be said that such effort on the part of portions of the race to gain dominance over all of it has led to many bloody struggles upon the battlefield. The attempts of other portions of the race to break the power of the dominant group and establish for themselves a likewise dominance has led also to many bloody battlefields. There has been no peaceful unity of the race under segmental dominance and it would be in vain if we should look to such dominance for racial peace, for the principle of segmental dominance as applied historically is a tribal one. The ideal of racial harmony, by the very nature of the ideal, would need to rest upon a racial principle, not a tribal one.

The Teuton and The Slav

The recent League of Nations failed its purpose. There are no sound reasons for a failure of the new League. Two of the races associated in the United Nations, the Teuton and the Slav, together, have the power to suppress war in every area of earth. They have such overwhelming prestige and striking force as to

place the destiny of man at their disposal for centuries to come. They are kindred races, as we shall see.

These two mighty races, whose united power could effect a permanent world peace, have an excessive need to remain reconciled, the one with the other. The attainment of this end is a delicate problem. Each of them possess immense territory, racially. But certain of their national units dwell in limited areas, areas so small as to make living conditions difficult. In Europe some of these restricted areas of each race are side by side and their inhabitants have long looked with covetous eyes on certain possessions of their neighbors.

Eastwardly, is the natural outlet of the Slav; westwardly, that of the Teuton; if the two races are not to engage in stripping land from each other. Eastwardly, the Slavs of central Europe may travel by land near 5,000 miles, speak their own language with their own kind throughout their journey, and in little of the land through which they pass will they see a congestion of population and through the most of it they will see a sparse population. Westwardly, the Teutons may travel an immense distance by land and sea and be among their own kind who speak a kindred tongue, and into other great areas where many peoples carry with them a strain of Teuton blood though they speak another tongue.

Yet very recently German Teutons have marched East with arms in their hands. This march was stopped by a combination of Slavic and Teutonic nations,

mighty powers united. And no sooner was the Eastern march of the German Teuton stopped by a combination of Teutonic and Slavic nations, than the Slav pressed West into lands long held by the Teuton. Not waiting for the terms of a final peace the Polish Slav has driven many German inhabitants away from their long established homes and implanted therein some six million Slavs, and the Russian Slav has taken land held by Germanic peoples for more than two thousand years.

Just as the Teuton march to the East was a racial error, so is the Slav march to the West a racial error, sowing the seeds of a permanent racial discord. This false racial move will not be remedied by the United Nations giving validity to it, if they do give such validity, nor will the United Nations condemnation of future "aggressors" allay the situation. Had they the power, there are no races of man throughout the whole world that would not seek to rectify the error of the Slavic movement westward had a similar situation been visited upon them.

We vision a permanent peace. Peace, to be permanent, must rest upon reason, upon fair play, upon justice. If a defeated antagonist be dealt with fairly he may become a friend of the victor. The defeated one may be dispoiled of many of his possessions without a permanent resentment. But if the defeated one, when prostrate, is deprived of his home or his family he will undertake to recover them and will assume any risk in

so doing. Such feeling, and such purpose, is common to all men.

We may not assume that Germany, though now prostrate, is not to be reckoned with in the future. Should she ally with the Slav that people would have irresistable power. Should she turn to her own kind in an alliance the Slav mind could not be at ease. If Germany nods to the East, or if she nods to the West, there would be an imbalance of political power that could endanger the high ideals of peace set forth in the new League of Nations. The needless stripping from her of ancient abodes and the giving of these areas to the Slavs is a false move toward permanent peace. Germany will regain these lands if she has the power to do so. You, and I, I believe, would do it if we were Germans. Under similar circumstance so would the Eskimo, the African, or the Asiatic.

Kinship of the Teuton and the Slav

In our first chapter we found that when the early Teutons migrated from the Scandinavian Peninsula to the mainland of the continent they encountered another race, blond like themselves and kindred to them, which had long been established as a ruling class over the races of Europe and Western Asia. The first conflict between the Teuton and the Continental blond was that between the Teuton and the Kelt, the latter being slowly pushed westward across the Rhine. The Teuton and the Kelt were much alike and as the Teuton advanced over

western Europe it became increasingly difficult to distinguish the Keltic strain in its blond inhabitants. We have pointed out that the Teuton together with the various groups which constituted the Continental blond are united in the term "Nordic" race, and that blond peoples wherever found are a portion of this race.

The Nordic peoples are sometimes referred to as the Indo-Germanic race, but the term Indo-Germanic is more usually confined to the language anciently spoken by this race and imparted by it to many peoples not blond. Though greatly modified in the course of time the various branches of the Indo-Germanic language are readily recognized as kindred speech. Asia has two families of this speech, Indian and Iranian. South Europe has three families: Greek, Italian, and Keltic. North Europe has Slavonic and Teutonic.

Strabo, who wrote about two thousand years ago when the Teuton was beginning to emerge from his forest home in the North and enter the Roman lands, described the Teutons as being very much like the Kelts in habits and appearance save that the Teuton was taller, had yellower hair, and had a wilder look. As between the Teuton and the Slav, when either race is in its purer form, the observation of Strabo as regard to height and hair of Teuton and Kelt would apply to the Teuton and Slav; but we leave for decision by the two races concerned the question of which one of them has the wilder look. Racial variation, however, may exist in such form as not to be readily recognized by the eye.

Within recent decades the measurements of skull form have shown that the Slav has a rounder skull than has the Teuton, implying, in strong probability, that the Slav is a composit race of Nordic and Alpine elements.

Stuart Chamberlayne, in his *Foundations of the Nineteenth Century,* says that the Slav is a Teuton who has become un-Teutonized. Northern elements of the Slavic race carry some Teuton blood, we know. This may have been acquired in historic times. But not so the blondness of the Slavs centering on the general regions of South Poland who have done most to build up mighty Russia. If the Slav is a Teuton who has become un-Teutonized it may be that he is the mixed descendant of the very first Teutons who migrated from Sweden. This was a long time ago. Possibly the early migrants were eventually pushed southward by later ones. More likely they gathered strength, as did the Goths in this area in historic times, and moved southward into central Europe, setting up a control over its Alpine peoples. This assumption, however, seems to be a weak one from any angle, particularly so if we consider the differences in the Teuton and Slav tongues.

If we assume that in large part the Slavic peoples are derived from an ancient Nordic-Alpine mixture, a probably true assumption, we have a vantage from which we may give evidence of kinship of Teuton and Slav other than that of their common Nordic blood. Much of the South German population is known to be of Nordic-Alpine admixture. There the skull form is

rounder than that of the people of northern Germany, particularly rounder than those of north-western Germany.

We have seen that the Russian Empire was founded on Swedish colonies. There is much Nordic blood, some of it unquestionably Teutonic, in Slavic peoples. There is much Nordic blood, most of it unquestionably Teutonic, in the German peoples, but a portion of them carry an Alpine mixture. Among the Slavs, in Russia, there is a deal of Nordic blood of a long-skulled Nordic people who were thinly scattered over the Russian plains when the Slav began his great migration into these plains. If the blood of this long-skulled Nordic people be added to the Teuton blood that is in the Russian populations we have an additional tie of the Russian peoples with the true Nordic, for the latter always has the longer skull.

We should greatly discount the popular statement to the effect that the Russian is an "Asiatic". The Asiatic invaders, some of whom left their blood impress in certain minor portions of the Russian Slavs, were from western Asia which abounds in Nordic and Alpine blood though much of it is mixed with the blood of the yellow race. The mother of Tamerlane was called "the blue-eyed". J. Russell Smith in his *Human Geography*, a recent publication, says that the Kirghiz and the Mongols are nearly white as were some people from Afghanistan whom he met in the Khyber Pass.[1]

The Union of Soviet Republics includes many races,

few, however, of great numbers. With rare exceptions these several races are well segregated and the huge group of Slavs, composed principally of blonds, is well separated geographically from most of the non-white races. It has been said that there is less race mixing in Russia than there is in the United States of America whose several races are not well segregated but much intermingled. This question of miscegenation is an important one if we care to speculate upon the future of Russia. There, a hundred million blond Slavs have built up the mighty Russian Commonwealth which looms large in world affairs, and there is little probability that for many centuries to come any people other than the blond Slavs will shape the destiny of Russia.[2]

Teutonic peoples have exercised a political dominance not to be distinguished from a racial hegemony in western Europe for many centuries, during which period of time the Slavic peoples have vastly multiplied in eastern Europe and overflown into Asia. The mighty eastern branch of the Slavs is now undertaking to establish a racial harmony with the western branch of the Slavic peoples who long have inhabited central Europe. This comity of the Slavs brings to question, if not to peril, the long dominance of the Teuton in western Europe. The huge bloc of eastern Slavs stand back of the western branches of the race. It seems certain that Slavic influence is to increase powerfully on the European continent.

This increase of the power of the united Slavs can

scarcely be offset by the Teuton save by consolidating western Europeans in some political form in which their several nations will be associated in an United States of Western Europe. This Union would have the sympathy of possibly all the migrant Teuton tribes. When it has been accomplished western Europe will not feel so insecure when viewing the shadow of the Slav Giant across its path. Nor will the Slav Giant feel any strong lure for outlet upon the North Sea or the Atlantic Ocean when there is a United States of Western Europe.

Comity of Teuton and Slav

The Teuton and the Slav, as we have seen, are closely related, more so with each other than with any other of the races of earth. Those of Teutonic descent should be proud of the Slav, his culture, and his great empire. The Slav should be proud of his kinship with the Teuton who has established great empires beyond the seas, and who has done so much in the building of modern civilization. Each should recognize that in their Nordic blood they have ancient blood ties, the one with the other. If the Slavs could feel secure from Teutonic aggressions, and the Teutons feel secure from Slavic aggressions, the distress of two great people would be assuaged, for at the present time nor in any predictable future will these great races be endangered, save one by the other.

CHAPTER VIII

A WHITE WORLD

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THE WESTERN WORLD TO BE A WHITE WORLD

THE FIRST MIGRATION, as we have seen, carried the Teuton from the *Scandinavian cradle-land* of his race to the southern shores and hinterland of the Baltic Sea, into an area that would be known as *Germany*. It began in prehistoric time, let us say 2,000 B. C., and continued at irregular interval for 3,000 years if we count the Northman phase of it which came to an end in the 11th century A. D. But the Northman conquests in their southward movement overlapped the lands gained by the race in its second major migration, blended with this migration, and will be accredited to it.

The Second Migration, initiated by the tribes that had developed in Germany, continued the southward movement of the race. It brought the Teuton into conflict with the Roman Empire in its expansion northward. It was definitely under way 100 B. C., when Teutonic warriors carrying with them their women and children pressed into Gaul (France) and after gaining a series of victories were defeated on the Italian frontier by Marius. These peoples, whom the Romans called *Cimbri* and *Teutones,* were from the Denmark Peninsula and the lands at its base. This is the homeland of the people later to be known as "Anglo-Saxons". The Second

Migration, counting the Northman phase of it, continued for more than a thousand years. A lateral movement of it, eastward, set up the beginning of the Russian Empire. A lateral movement, westward, colonized Iceland and Greenland and discovered the mainland of North America. This Migration led to a Teutonic conquest of Europe, and to the dispersement of Teutonic blood throughout that continent though in minor degree in considerable portions of it.

The Third Migration, began with the Teuton's discovery of the New World and of the outlying portions of the Old World. The First Migration had made the Teuton master of the Baltic shore. The Second had made him master of Europe. The Third was to make him master of the world. It has been under way but four centuries, yet in these four centuries the increase of land held by the Teuton and the net increase in his racial numbers exceed his attainment in these matters during the forty centuries preceding this migration. This consideration would imply that the Teuton has retained the pristine land-hunger of his stock, and has retained a capacity for reproducing his kind which led Roman historians to note the racial increase of the Teuton breed and record it with a sense of doom it forebode to the Roman Empire.

In the Old World during the Third Migration period the Russians, principally blond Slavic peoples, have extended their kind through northern Asia to the Japan Sea. This portion of Asia is being re-Caucasianized.

This mighty movement must be credited to the blond Slavs of Russia. But there was a powerful Teuton impulse imparted to this great migration in that the Russian political empire was founded by Teutons on Teuton colonies. There is a considerable amount of Teuton blood, as well as other Nordic blood, in the splendid Slavic peoples of Russia.[1] South of the equator, in this period, in newly discovered portions of the Old World the Teuton has settled the continent of Australia, the island of New Zealand, and has established a large colony in South Africa among Negro peoples.

But the major movements of the race during the Third Migration have been westward to the New World. In the New World a New White World is arising. More than two hundred million white people of European descent have found living room in the New World and no man need be crowded by his neighbor if two hundred million more Europeans should arrive. Vast areas of it are scarcely inhabited by man. Other vast areas are held but lightly by those of European descent. The Third Migration is in its infancy. It shows no abatement in vigor or volume, and we may confidently believe that the Western World will be a White World.

The Teutonic migrations, all of them, have been characterized by struggle between tribes, and by struggle within the tribes, over the lands that have accrued to the race by its migrations. Not infrequently have advanced elements of the race attempted to hold the new

lands for their own advantage, and have discouraged or repelled others of their race who sought to share the new lands. Not infrequently have the stronger groups in the European homeland stripped weaker groups of their colonial possessions. Nor have the years between the migrations been dedicated to racial peace for wars between the tribes and wars within the tribes have waymarked Teutonic history, whether the race be static or in motion.

To give sanction to their blood-lust the Teuton tribes work themselves into a slaughterhouse frenzy and set forth the claim that racial progress finds base in racial slaughter. This slaughterhouse concept of the biological well-being of the race and of its cultural progress as stemming from the battlefield is untrue, and could not be true, for the fit perish upon the battlefield and it is doubtful if war, itself, has ever occasioned the discovery of natural law, knowledge of which is essential for cultural progress. Under stress of war, improvements are oftimes made upon certain types of instruments. The tank is derived from a peace-time vehicle. Military needs led to a rapid improvement of the airplane, a peace-time invention. Nuclear science had determined the nature of the atom, had recognized its constituent parts, and had *split* it, before the armies of Hitler had begun the Second World War. In the atomic bomb enough atoms are *split* to cause a great explosion, but the atom itself is not shattered. A bomb that shatters the atom, it is said, will have an effect approximately

1,000 times greater than a bomb that merely splits it. The trigger device which explodes the atom bomb is a war-time invention. It gave the first great demonstration of atomic power. But few will hold that nuclear science will need wait until there is another World War before it can harness atomic energy.

Living Room for Whites

The unsettled and the sparsely settled areas of the New World are potentially capable of sustaining a population certainly as great, and possibly twice as great, as the New World's present population.[2] Also, as we shall see, the Negro will require much area which could be occupied by Europeans if the Negro should be given a nation of his own in his ancestral land.

Immediately, white colonists would thrive in the mountains and on the table lands. And it should be known to all that great areas of torpic lowlands offer no climate bar to whites. Tropical diseases, generally, are not caused by the direct rays of the sun but are diseases communicated by blood-sucking insects. Medical knowledge is adequate for success in dealing with practically all tropical disease and as the rich low lands are cleared the blood-sucking insects that infest the tropics will tend to disappear. The French, it is said, were defeated by yellow fever in their attempt to build a canal at Panama. Yellow fever has been brought under control by the North Americans and the Canal Zone is far from an unhealthful location for white

people.[3] There are, also, immense spaces in the tropics where the climate would be more desirable than that of the Canal Zone.

The white people who dwell with the non-white peoples in many portions of the tropics are wholly inadequate for the task of redeeming these areas from primeval conditions, and so few in number that they can do but little toward maintaining white political control or extending the culture of the white race. Constituting an overwhelming proportion of the population, the Negro, the Indian, and the mix-breed awe the pure whites and it is beyond their power to extend their race or their culture, save in limited areas. Without exterior aid from their race these groups of whites are doomed.

Congested Europe can send colonists by the millions to the unsettled portions of the Western World and claim these lands for the white race forever. North America, and the southern portions of South America, having grown strong from European migration, should take the lead in a program which would bring a similar strength to the rest of the hemisphere.

Not only should the white nations of the Western World take the lead in a program of measures which would insure an extraordinary increase in the Western Migration, they *must* take this lead and they *must* effect such program or else endanger their own freedom. Hitler's effort to consolidate a control of Europe, Asia, and Africa did not succeed. But there can be other

"Hitlers", and one of them may ally with the Slavs. Japan's effort to consolidate under one government the peoples of East and South Asia, failed. There can, and probably will be, other such efforts and sooner or later China and India may support this ideal. The Old World contains twice the land area of the New World, and seven times its population. The Old World, if brought under one control, would have the power to subdue the New World, if the New World remains half populated. As matters now stand the racial and political divisions of the Old World would seem to be the only guarantee of freedom for the New.

The gravest danger to the freedom of the Western World lies in the weakness of the non-white portion of it. From these areas there will come but little strength for warfare to maintain liberty, and but little culture to strengthen the periods of peace which oftimes determine the outcome of war. Unsettled America is a lure to alien conquerors. It is a liability to the white governments of the Western World. It will remain such a danger as long as it is thinly populated.

If Europeans in great numbers should be settled in these vacant lands such migration would relieve the population tension in Europe which leads to fierce recurrent struggles for food and to the reorientation of political economy to obtain food. Such migration would gradually strengthen the New World. Regardless of the national origin of the colonists, the colonies they form ere long will partake of local interests as did the Anglo-

Saxon and Goth colonies and the new colonists, as much as the old, will resist subjection from without.

The Negro Areas

We have seen that the small self-styled "Upper Class" (use the broad a) of the white race, the ruling class, for its own profit and advantage sought to Africanize the Western Migration both in its blood and culture. And we saw that after long effort the common people of the white race literally pushed aside their "Upper Class" in this matter and freed the Migration from its African elements by abolishing the slave traffic. Race control of the Migration was reestablished more than a hundred years ago. Since that time tens of millions of Europeans have been received in the Americas to sustain the race mission of making the Western World a White World.

When the British Crown, long a supporter of the slave trade, was dethroned in the United States the Negro numbered one fifth of the population. Since the suppression of the slave trade millions of whites have been received from Europe and now the Negroes number but one tenth of the population. A similar effect, following the ousting of the "Upper Class" from its policy of Africanizing the Western Migration, will be found in Latin America, especially in the nations farthest South which have received many migrants from Europe.

The Western Migration has been racialized but it

confronts the task of correcting the racial error made by its former ruling class who implanted the unwilling Negro migrants in the new lands. The Western Migration if compared in time to other great Teutonic Migrations is but well under way, for the portions of the New World that await white migrants will sustain a greater population than the portions that have been settled by whites.

With regard to the Negroes in the New World, it will be an easy matter to correct the errors of the deracialized migration period. Two birds may be killed with one stone. The ships which bring white colonists from Europe may return with black colonists for Africa, for that great continent could easily absorb the youth of the American Negro race by placing them in its own undeveloped areas.

This movement need not be a hurried one. If the colonists, white and black, be limited to the youth of the races there would be a marked reduction in the population of the lands they leave, for the racial increase would tend to be in the new home, its decrease in the old home.

By creating stable government for the repatriated Negro and giving to his vigorous youths allotments of land his race would be reduced to about half of its numbers in America in 20 years; in 40 years it would be reduced to about 14 per cent of its former size.[4]

If the Negro remains in the Western World he will require additional area for his racial increase. The land

he occupies and that needed for racial increase would comprise an area which certainly would sustain more than 50 million Europeans.

If the concept involved in the removal of several million Negroes from one country to another should cause the timid statesman to shudder, his distress may be remedied in some measure by reminding him that more than 10 million whites *through their own individual choice and without government aid* migrated from Europe to the United States in less than a decade, while here we contemplate government aid for the Negro migrant. Nor should anguish arise from the contemplation of the plight of the repatriated Negro for almost all of them will be vigorous youths, able, in the words of Lincoln, "to cut their own fodder", who, aided by the white man will build on the western coast of Africa the greatest Negro nation that the world has seen.

The Western World To Be A White World

We have seen that vast areas on the mainland of the Western World are held by white populations so meager in number that they are being overwhelmed by the Indian, the Negro, and the mix-breed peoples among whom they live. We have also seen that the whites who live in the West Indian islands are doomed to extinction for they are wholly outnumbered by the Negro. In Cuba and in Puerto Rico the relative number of whites is more favorable for white survival, but

only for a time, for races that dwell together eventually mix their bloods. As matters now stand half or more of the land area is scarcely touched by white habitation, and only in a very limited sense is much of it touched by colored habitation. It is thinly held by man, much of it totally unoccupied. In political theory all of this great mass of land is held by "white" nations.

For those who think in terms of politics the situation would seem to be a hopeless one when the Europeanization of these vast vacant areas are considered. But those who think in terms of race know the situation is highly favorable. In Europe, the motherland of former migrants, there are millions of prospective migrants to the New World. These migrants will effect a complete Caucasianization of the New World. It will be a White World. It will be the citadel of the white race, separated by vast oceans from the non-white races. It can be made the principle cultural center of the white race.

Let no one doubt this prophecy. For those who hope that the Western World will become a White World but cannot foresee this end we have merely to point out that the Third Migration is scarcely under way. It is yet in its initial stages. A new phase of it is developing. Wholly without organized direction millions of the peoples of Europe are beginning to press upon the gates closed by their kinsmen in the Americas and are begging for entrance. Europe, particularly central Europe, is hopelessly overcrowded. This racial congestion is at the bottom of the unrest of Europe. Under proper

organization, one that would include initial sustinence for the migrants who settle upon the vacant lands, the excess population of Europe would flow westward in a mighty tide of migration.

With half or more of the land area unpopulated or thinly held by a few whites, any opposition by the whites that are in the Western World to European immigration which would settle the vacant areas would seem sheer racial madness. It can be truly said that none but enemies of the white race, or none but those who cannot envision the high destiny of the Western World when transformed into a White World, will oppose European immigration to the unoccupied and to the thinly held areas of the Americas.

If the United States of North America were a nation of farmers, with homemade utensils as in colonial times, intensive agriculture would sustain its present population. But the five billion mechanical power units of the United States can produce an industrialization which if given adequate market would make this country a fit home for three hundred million people, possessing incalculable wealth. I have not at hand an estimate of the potential mechanical power of Canada, Argentina, Uruguay, and Chile. These nations, culturally, are advanced nations. They are white nations. They hold a great potentiality for increase of wealth and population.

It may be said that the United States should not be classed with the "white" nations of the New World, but rather with Brazil which like the United States has

millions of Negroes.[5] The United States, however, is nine-tenths white while Brazil is but little more than one-half white. Also, as we shall see, there is strong probability that the North American Negro will achieve a nationhood of his own in the land of his ancestors. The "white" nations hold practically all the land in the Western World that is racially secure for the white race. Each of them could profit by receiving European immigrants. No great number of European migrants, however, should be directed to the "white" nations, but to the unoccupied or to the sparsely occupied areas. There is more land unclaimed by white settlers than has been settled by whites. The virgin soils of the unoccupied areas beckon Europeans as did the virgin soils of the now occupied areas beckon them a few generations ago. Being too few in number to effect its Europeanization the whites who hold political control of the Western World should welcome tens of millions of their own blood kin from beyond the seas, and should take leadership in such cooperation as would be needed to place them in the vacant lands.

We may expect some measure of difficulty in colonizing the unoccupied areas. There will not be more difficulty, nor will there be as much, as that experienced in colonizing the portion of the hemisphere that is now securely held by peoples of European descent. The new migrants will not know the hardships or the high death rate of the first colonists. "Nearly three-fourths of the *Mayflower* Pilgrims who landed at Plymouth, Mas-

sachusetts, were under the sod before the first year was over, while at Jamestown, Virginia, out of 900 persons landed, but 150 remained at the end of the third year. And behind the spectres of cold, disease, and famine leered the painted visage of the savage, ready with tomahawk and scalping-knife to despatch the careless and the unwary".[6]

Neither cold, famine, or war need endanger the new colonists. The rich lowlands would fall to them as they did to the first colonists but the new colonists would triumph over malarial fever the dread disease that laid a heavy tribute upon the first colonists.

From time to time the European migration to the Western World has been in flood. From time to time it has tricked. For more than a hundred years the migrants have voyaged thither mainly at their own expense. When migrants pay their way and propose to live by their own labor, as most colonists do, they are not at liberty to choose a destination other than one where they would have assurance of securing employment. Few of the migrants from the earliest time to the present day have had sufficient funds to buy land and equipment for farming, though many of them were qualified for success in agriculture.

Europeans, as individual migrants, cannot colonize the remaining lands of the Western World. The new colonists will need assistance from government, as the former colonists needed such assistance and obtained it. The Anglo-Saxon colonists received aid and protection

from Great Britain. The original Latin speaking colonists received aid from Spain, or from Portugal, or from France. Such migrants as may settle in the areas already securely held by white people will find protection and will fit into the established economy. But the major stream of migrants must go to the vacant areas and will find there no permanent strong government to protect them and no economy under which they may live according to the customs of a white civilization.

The first colonists, those who settled upon the plains and those who cleared the forests, were sustained in their endeavors by European governments. The prospective colonists, confronted with the task of settling virgin plains and clearing virgin forests will require aid and protection similar to that given to the first migrants. In the first instance the governments that sent colonists to America controlled the colonization movement both in its origin and in its destination. As such control was essential in effecting a success of the colonial venture in the first instance there is little reason to believe that future success may be obtained without similar aid to colonists by the nation of their origin. Protection and aid, however, is what is needed. This requirement could be met by one European power, or by a combination of powers operating under an internationalized political economy.[7]

Any rational scheme of colonization would give the colonizing power control of the colonists at their destination. The terms of the scheme would include politi-

cal control of the colony. Colonists could not be set ashore and abandoned. Nor could they be turned over to weak powers that have held vast areas of land for four centuries and not colonized them.

The colonists will need to be sustained by their homeland, and as we have said, like the Franks who settled in Gaul; like the Anglo-Saxons who settled in Britain; like the Spanish, the Portugese, the Dutch and the French who settled in the New World. Consider the tragic fate of the Confederate soldiers, with their families, who settled on the Amazon; that of the Boers who migrated to Angola; and that of the Germans who settled far from the coast in the Peruvian Andes, and it will be seen that colonists cannot be neglected by their homeland. Also consider the first two attempts of North Europeans to settle in North America, that of the Norse under Erickson and that of the English under Raleigh. They failed because of lack of support from their homeland.

European colonists should not be put in immediate contact with colored races. The prime reason for avoiding racial contact is that of maintaining race, maintaining that of the white and that of the colored. Colonizing schemes of the white man are not for the purpose of producing mestizos and mulattoes for such race mixing defeats the purpose of colonization, that of extending the race. There is also a practical reason of economic quality which should prevent the European colonists from being placed with races that are not white. When

the white race is in contact with a colored race there will be found an economy based on racial competition which has a disasterous effect upon the white man. Look to the Southern States in the North American Union, to the West Indies, to Brazil, and to the Union of South Africa, and the disasterous effects of racial competition are evident. These areas have an economy based on cheap Negro labor and on white men's labor made cheap through competition with Negro labor. No where else in the world is there such destitution among the poor whites as in these countries.

Again, from the standpoint of race, we must consider that the European "race" is composed of divergent elements. These divergent racial elements are united by admixture in considerable numbers of Europeans but not in all of them. In the colonies, like should be placed with like. This policy has not always been followed in past migrations and its violation has led to spiritual unrest and often to political confusion. There are a number of "racial minorities" in the areas of the Western World that have been settled by Europeans. There need be none in the areas that remain to be settled.

CHAPTER IX

THE NEGRO IN THE WESTERN WORLD

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NO harshness visited by the Teuton upon the peoples that have bowed beneath his sword exceeds that which he has visited upon the helpless Negro. The Negro was severed from his tribal rights and personal possessions in his African homeland where he lived as a man among his own kind, transported overseas as a saleable beast by Teutonic seamen and sold into slavery to Teutonic settlers.

The British colonies of North America and the West Indies received substantially more than 2,000,000 slaves from Africa. Of those shipped to the island of Jamaica 12½ per cent were lost during the ocean passage, 4½ per cent died in the harbor awaiting sale, and about 33 per cent died after they were sold and before they could adjust themselves to their new environment. Not more than 50 per cent lived to be effective laborers in the island.[1]

In Africa a veritable blood carnival was loosened by marauding tribes, most of them mix-breeds, raiding for slaves to sell to the white man. Peaceful villages were set upon, the old and the young slain, the saleable youths and adults carried along the slave trails to the coast. Apart from those killed in the villages a considerable number died or were beaten to death along the

journey to the coast. In the slave pens at the coast there was also a high death rate. It is probable that in addition to the 50 per cent loss, as shown above, another 25 per cent were lost in Africa, and that for every effective slave on the Anglo-Saxon plantations in the Western World three helpless Negroes had perished to furnish the white overlords their slave labor.

When Negroes reflect upon the cruelties inflicted upon their race by the white man let them also consider the fact that during the period of their greatest suffering at the hands of the white race, that race was even more brutal in dealing with members of its own stock, and however much was the Negro's agony yet they fared better than many whites. Let the Negro view the white man as a "witch-hunter" during the period in which he was engaged as a "slave-trader".

The belief that disease, blight, tempests, and many other things that were detrimental to man were caused by demons or devils that had entered into human beings led to a search for "witches" and "sorcerers" through whom the devils worked to effect their disasters on man. Eventually this belief led to the theory that a witch was a person who had entered into a deliberate compact with Satan. Many tens of thousands of helpless innocent white people, to make them confess an alliance with Satan, were visited with tortures not surpassed in brutality in the recorded history of man. They were placed upon the rack and stretched to the extent that their joints were dissevered. Variations of the white

man's beastiality in dealing with members of his own race was evidenced by the thumb-screw, the foot-vice which would crush the bones of the feet, the leg-frame of iron which was heated over a fire. Joan of Arc, the most illustrious of French women, was burned as a witch.

Back of this merciless brutality visited by whites upon whites stood the Christian Church. While the first African slaves were being brought to Europe, Pope Innocent VIII, in 1484, issued a Bull which caused a high tide of torture and death of white men and women, but chiefly of women.

Two learned papal Inquisitors who were engaged in the suppression of witchcraft had been ridiculed by certain of the clergy who had preached from the pulpit that there was no such thing as a witch, and these clergymen had been supported in this matter by certain of the laymen. Innocent came to the aid of his Inquisitors in one of the most remarkable documents in Church history in which he set forth the orthodox faith. He said that witches by their spells and accursed charms have slain infants in their mother's wombs, and likewise calves in the wombs of the cows; that they have blasted vegetation of all kinds, such as vineyards, orchards, and meadows; that they afflict and torment men and women with pains and terrible diseases; that they prevent men performing the sexual act, and prevent women from conceiving. He then threatened excommunication and still more terrible penalties against all those who should

hinder or harass the Inquisitors; and called down upon all those who should oppose the Inquisition the wrath of Almighty God, and two Jews—Peter and Paul.

Supported by the Pope's Bull, the two Inquisitors, themselves, produced one of the most remarkable books that was ever written. In lengthy and detailed arguments, quoting the Scriptures and the Church Fathers they set forth proof of the existence of witches and of the terrible calamities produced by them; how through the facilities of Holy Church, such as holy water, and the cross, witchcraft could be opposed; and in great detail set forth the method of trying witches both before the civil and ecclesiastical courts. This remarkable thesis, published under title of *Malleus Maleficarum* (Witch Hammer), passed through many editions and became the standard text book for the witch hunters.[2]

Always in the witch hunt the Church authorities quoted the Scriptures, giving texts to support their search for witches, particularly Exodus 22:18, "Thou shalt not suffer a witch to live". Nor were the Protestants (at a later date) to be outdone by the Catholics, for the most eminent of the Protestant reformers joined the witch-hunt, quoting Scriptural texts as a justification for putting these helpless innocent people to torture and to death.

Indeed, certain of the worthy Protestants, or near-Protestants, may have excelled in the art of brutal torture. James I, King of England, accused a Dr. Fian of having aroused the wind and thus endangering this

King on a voyage from Denmark to England. Dr. Fian was put to torture and in intolerable pain, "confessed", but when the torture was eased he denied having aroused the winds. He was again put to torture to secure a new "confession". The leg-boot was applied and the bones of his legs were crushed to small pieces but a confession could not be obtained. The King, himself, then took personal charge of the operation and ordered that two needles be placed under the finger nails of the victim and thrust to the head, and the finger nails be split and pulled off with pincers. No confession being obtained the court held that the Devil fully possessed Dr. Fian and he was burned to death "unconfessed".[3]

Victor Robinson in *The Story of Medicine* says that the records of Witchcraft form the "ghastliest page in the meloncholy annals of the human race". In his ninth chapter there will be found details of the exceptional brutalities used in securing "confessions". He refers to villages in which every old woman had been burnt. He points out that the Protestants were as diligent in this matter as were the Catholics, and that each of them were obeying the command of a Jew who had written "Thou shalt not suffer a witch to live". (Exodus, 22:18).

At long last, after centuries of unparalleled brutality, the Scripture spewing ecclesiastics and their political fronts were checked in this murderous program by the un-godly and the less-godly common people, few of

whom opposed the Scriptures but felt that something was wrong in their application. The clergy was checked, but certain of them were chagrined and impatient for action for we have the record of John Wesley saying, "the giving up of witchcraft is in effect the giving up of the Bible"[4]; as at an earlier period Saint Augustine had said that if the world was round and the people lived on the other side of it the Scriptures had lied and that the Scriptures did not lie, and in any case if it were round God would not permit people to live on the other side of it for they could not see Christ at his Second Coming; and Martin Luther had said that the learning of the early Greeks who said the world was round was not to be compared to the learning of the early Jews who said it was flat, for the Jew's knowledge came from a revelation from God.

We have said that there is a strain of the tiger in the Teuton. His centuries of torturing and putting to death "sorcerers" and "witches"—accusing them of flying through the air, changing themselves into animals, withering crops, and arousing tempests,—would imply that he carries with him also a strain of the ape. It is evident that he possesses, in some degree, an ape-like or sub-human quality of intellect. Let the Negroes of the Western World, however much the suffering of their race at the hands of the white man through the slave trade and slavery, give thanks to their racial gods that they were not born white in a white man's land and accused of being witches in league with the Devil.

Nor should the American Negro's tragic history blind him to the fact that the greed of white men who purchased his ancestors in Africa was matched by the greed of black men there who sold his ancestors to the white man. His tragedy constitutes an indictment of both races; the one for capturing and selling, the other for buying and transporting. But I believe the term "race" in this instance, is not an accurate term for neither *race*, as such, may be directly indicted for the enslavement of the American Negro. The profits from the slave trade and slavery, as we shall see, went into the coffers of the Kings and their allied "upper class" of the white race, so will it be found that the profits in Africa from the slave trade trade accrued to a like social strata of the African race. The institution of slavery may be traced to an "upper class" in each of these races, white and black.

As an overcrowded Europe looks to the Western World for "living room" it sees much of the land allotted to Negroes, and by such allotment denied to whites. It senses the fact that the Negro is a fecund race and that his living room must increase. But Europe should know that more than nine-tenths of the Europeans who reached these shores did no share in the enslavement of the Negro in the Americas, but opposed such enslavement as best they could principally because of its disastrous effect upon the economy of the whites. Europe should know that not one twentieth of the white peoples of the New World owned Negro slaves, and

that the tiny slave-owning group termed itself the "upper class" of the white race in the colonies. And Europeans should also know that the "upper class" colonials were affiliated with their own "upper class"; and that few Negroes would have been enslaved in the Western World had not the Kings, Queens, Princes, Dukes, and the lesser fry of the European nobility engaged in the African slave trade. These peculiar creatures of the parasitical institutions of hereditary monarchy enjoyed a golden stream of profit from the slave trade. So glutinous did they become that those at the head of the Anglo-Saxon migration sought to discourage white migrants from coming to America that they might sell more Negroes to the planters.

Colonial opposition to the slave trade, which trade was protected by the King, was an underlying cause of the American Revolution as we know from the Virginia Petition to the Throne in 1772, and from an expunged clause of the provisional draft of the Declaration of Independence. The Petition to the Throne was from the House of Burgesses of Virginia, April 1, 1772. It read, in part, "The importation of slaves into the colonies from the coast of Africa, hath long been considered as a trade of great inhumanity, and under its *present encouragement,* we have too much reason to fear *will endanger the very existence* of your majesty's American dominions. We are sensible that some of your majesty's subjects of *Great Britain* may reap emoluments from this sort of traffic, but when we

consider that it greatly retards the settlement of the colonies, with *more useful* inhabitants, and may, in time, have the most destructive influence, we presume to hope, that the *interest of a few* will be disregarded when placed in competition with the security and happiness of such numbers of your majesty's dutiful and loyal subjects. Deeply impressed with these sentiments we most humbly beseech your majesty to *remove all those restraints* on your majesty's governors of this colony, *which inhibit their assenting to such laws as might check so very pernicious a commerce*".[5]

Shelden, in his History of the Christian Church, says England would not tolerate any legislative restriction on the slave traffic in her crown colonies from the first of her colonial ventures. By a clause in the treaty of Utrecht (1713) she obtained a relative monopoly on the African slave trade and was still less inclined to admit restriction. In 1770 the King sent an instruction to the Governor of Virginia, commanding him, 'upon pain of the highest displeasure, to assent to no law by which the importation of slaves should be in any respect prohibited or obstructed'.[6]

The clause (which referred to the English King) struck out of Jefferson's draft of the Declaration of Independence reads, "He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable

death in their transportation thither. This piratical warfare, the opprobrium of INFIDEL powers, is the warfare of the CHRISTIAN King of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die, he is now exciting these very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he has obtruded them: thus paying off former crimes committed against the LIBERTIES of one people, with crimes he urges them to commit against the LIVES of another".[7]

The question of the slave trade and slavery could not be pressed in the prelude which led to American independence for unanimity in purpose was desirable and many slave traders and slave owners in the colonies would not unite with the common people in condemning the slave traffic. An issue was required in which the slave owners and the slave traders would unite with the common people and this issue arose when the King held he had the right to tax or suppress manufacturers, including those who manufactured *horse shoe nails*. So outraged were the slave traders and the slave owners by this claim of the King that many of them joined with the common people and ousted the King from the

colonies, being aided however mightily by the French nation in this task.

The common people of the white race in the Americas operating principally through revolutionary movements gradually gained control of much of its land area. They stopped the African slave trade. This was done by eliminating the Kings, Queens, Princes, Dukes, and the smaller fry nobility from any political control whatsoever in the greater portion of the Western World. At the same time the common people of the Anglo-Saxon race in Great Britain eliminated their monarch and his satellites from profit in the slave trade by the simple process of abolishing it. The United States and Great Britain then gave the international slave trade a deadly blow by decreeing slave traders to be pirates and affixing the death penalty to their subjects who continued to captivate the African and sell him into slavery.

The Negro migration to the Western World, let it be remembered, was not a willing migration. The Negro was seized in his native land, shackled, led to the slave ship, packed into the hold of the vessel, transported to the Western World, brought ashore and sold to the "upper class" whites. The slave trade itself as we have seen was under the control of the "upper class" in Europe. Thus it is evident that the alien bloodstream which was to debase, degrade, and endanger the mighty white migration to the New World was a bloodstream superimposed on the white migration by white monarchs who had sworn to protect their race. As Europeans

sought "living room" in the New World the monarchs of Europe, for their own private gain, forced helpless Africans into the migration stream, thereby limiting the living room for whites.

Lest some sensitive reader should attribute overwrought emotions to the author of this thesis with regard to the white monarchs who introduced the blood of the Negro into the great Western Migration of the whites, it is here stated that the term "endanger" as used in the above paragraph is lifted from the Virginia Petition to the Throne (above), that "debase and degrade" is lifted from a speech of Henry Clay when advocating Negro colonization, and that the term "living room" is lifted from a Message to the Congress by President Abraham Lincoln in which he proposed the colonization of the Negro and stated that the removal of the Negro from the United States would make more room for the whites who should be born here and for those who should desire to migrate here.

There is pathos in this struggle of the common people of the white race to settle the Western World with their kind, and yet have their own rulers force the blood of Africa into the Western Migration.

We have seen that white pioneers, fleeing from economic competition with the helpless Negro, would enter the wilderness and redeem it for their own brood, but upon them would come the "upper class" whites with their slaves and their slave economy. Then the white settlers would move, clear other forests, and

upon them again would come the "upper class" whites with their enslaved Negroes.

When the odyssey of the Western Migration is recorded the malevolent influence of the ruling caste of whites upon the Migration will stand in relief; for the ingrafting of the blood of Africa upon the bloodstream of Europe in the Western Migration is the most disgenic event in Teutonic history. The Homer who shall write this odyssey will marvel at the submission of the common people to their ruling class, and will record that the heads of the Bourbons rolled for a lesser offense against the race, and likewise, for a lesser offense, rolled the heads of the Romanoffs, for neither the Bourbons nor the Romanoffs did introduce an alien slave race within their realm to depress its economy and mingle its blood with that of the white race. When the heads of the Bourbons and the Romanoffs rolled the white race recovered its losses caused by them, but not so easy will be the recovery from the racial injuries inflicted by the monarchs who Africanized the Western Migration. Here, the Negro remains to depress the economy of the whites, and his blood remains to mongrelize the whites.

The presence of the Negro in the Western World, if his presence continues, will defeat altogether the primary purpose of the Western Migration, for if there be purpose in racial migration it would be that of extending the race and its culture to the new lands. The presence of the Negro limits the growth of the

White race and its culture. The Negro cannot develop a Negro culture. He, like the white man, is endangered as a stock by prospective amalgamation. Racial amalgamation is well under way in many portions of the New World. It has given to the colored and to the mix-breeds such a dominance in several of the governments, that under applied "democracy" the residue of the whites are subject to the control of the colored. When races dwell together they do eventually mix their bloods. The individual, white or black, who cannot foresee the elimination of his type and the rise of a mixbreed stock is the individual who diverts his gaze from the future.

The Negroes are fully aware that their presence in America is to result in a mulatto type in many areas, and that in a more distant future through the movement of individuals from one country to another they foresee that their blood is to reach all classes, and that the Western World will be a negroid world. They foresee that they will have revenge for their enslavement in that their blood will darken the skin of the master race. But many Negroes, as will be shown, have little desire for such revenge for they know that by this method of destroying the whites they will also destroy themselves.

Negro Unrest

The Negroes of the New World are not spiritually content in their environment. Many white nations are familiar with the plight of "minorities" who reside in

one State but have spiritual affinities for their kind who reside in another. The presence of such minorities leads to no end of trouble. The State which has them is beset with difficulties in nationalizing them. The State for which they feel affinity is tempted to rescue them by force of arms. The white man should know that of all "minorities" in the Western World, the Negro is least attuned to his environment and most loyal to his racial homeland.

There is a sense of blood-brotherhood felt by the Negroes of the New World with those of the Old. Having themselves been enslaved by the white man they see the white man establishing his sway over the tribes of their ancient homeland and though they are able to show but a sullen resentment yet there is evidence that their affinity for Africa exceeds the affinity of any of the white "minorities" of the Americas for the land of their extraction. Millions of American Negroes have recorded their desire for a "Back to Africa" migration that they may find homes there and take part with their blood brethren in developing that continent and righting its wrongs, whereas no similar hegira has been proposed by any considerable number of the several white "minorities" with regard to the land of their forefathers. And another observation may be made with regard to this matter. Whereas the homelands of the American white "minorities" have shown little evidence of a desire to recall the portions of their race which dwell in the Americas, many Negroes of

Africa have sent repeated invitations to the Negroes of the New World to return to that continent.

There are historical records (some of them dating back to colonial times) of various attempts of Negroes of the Western World to promote racial repatriation. Twice, this ideal of racial repatriation found some measure of practical attainment and in each instance the movement was aided greatly by white people. Certain British Negroes of the Western World, aided by Great Britain, were colonized in Sierra Leone on the West Coast of Africa. American Negroes, aided indirectly by the Federal government and directly by certain of the States and by public contribution of funds, colonized Liberia, which country is located not far from Sierra Leone. I have given a summary of the "Back to Africa" movements of Negroes of the United States in the pamphlet *Lincoln's Negro Policy* and will deal here only with the race repatriation programs of the Universal Negro Improvement Association, of the Peace Movement of Ethiopia, and of the Universal African Nationalist Movement, Inc., three great movements developed since the First World War.

Universal Negro Improvement Association

The Universal Negro Improvement Association, founded by the late Marcus Garvey (Mr. James R. Stewart is now President General of the organization) includes a purpose to promote a racial repatriation program and speaks much of the aid that could be

given by American Negroes in modernizing Africa and delivering that continent from its white taskmasters. This organization, an international one, at the high tide of its membership claimed more than six million supporters in the Western World, a considerable number of the members being located in the West Indies and on the mainland of Central and South America. White people gave little aid to the Garvey movement, but tended rather to ridicule it.

There was active opposition to the Garvey movement by certain Negroes, for the Negroes of the Western World are divided on the question of racial repatriation. Separation of the races would surely preserve the Negro type and give it opportunity for unhindered cultural development. It is evident that the Negroes who oppose racial separation do not wish a perfect way to preserve the Negro type and do not aspire for freedom for an unhindered development of Negro racial culture. It is also evident that the Negroes who do not wish to remain Negroes find encouragement in the fact that the white man opposed Garvey and imprisoned him.

The Negro effort to effect racial repatriation brings forth Negro opposition to the movement, as we have seen, but the racial nature of such opposition is hardly appreciated by the whites who ridicule the "Back to Africa" programs. The opposition to racial separation arises chiefly among mixbreeds, the product of race mixing and ofttimes the advocates of it.

The mixbreeds, generally, have furnished the leaders who have sought to rally the Negro against any program of racial repatriation. These mixbreeds know that racial separation or racial amalgamation are the only solvents of race problems and they know that if separation can be avoided, amalgamation eventually will be realized. By reason of environment, if not also by reason of heredity, the mixbreeds have arisen to posts of influence. The white man tends to advance the mixbreed rather than the full black. Posing as representatives of the "Negro" race, the mixbreed leaders have a sizable *bloc* of the population which they use as a big stick to frighten white politicians. The mixbreeds know that if the black Negroes should obtain a nation of their own in the land of their forefathers the "big stick" which the mixbreeds use to intimidate white politicians would dwarf to a mere switch, little feared by the politicians, for, possibly, three-fourths of the American Negroes have not as yet been contaminated by the white man's blood. It is by standing on the shoulders of the black man that the mixbreed is able to peep into the window of the white, and from this elevation plan a means of entrance through the front door. His vision and his plans would be lost if the Negro be removed. A substantial number of mixbreeds however identify themselves with the Negro race and show no aspiration to mingle with the white, and from this mixbreed element there has arisen two of the greatest advocates of Negro nationality.

The fact that Garvey was a West Indies Negro and his great organization an international one served to give to certain United States Negro leaders a fancied ground for opposing his movement. Shortly after Garvey had been expelled from the United States a new and mighty Negro movement arose to plague the American miscegenationists, white and black, who had opposed Garvey because of his foreign extraction. The new movement is composed of millions of common, every-day, run of the mill, garden variety, of Negroes of the United States of North America without any foreign affiliation whatsoever. The fact that, generally, the elements of the Negro race who opposed Garvey because of his foreign origin now oppose the new movement, though it is wholly local, would seem to justify the use of the term "fancied" as found above in this paragraph.

Peace Movement of Ethiopia

The new movement, The Peace Movement of Ethiopia, headed by Mrs. M. M. L. Gordon, sought to obtain a great Negro Petition to the President asking his aid in a program that would settle American Negroes in Liberia. The Garvey movement had been nurtured by the "Coolidge prosperity" era, and many Negroes had advanced funds to promote it. The Gordon movement found root in the early "Depression" years. President Roosevelt must have been surprised, and intrigued, when he received a Petition in 1933, signed by 400,000

Negroes who were on relief, asking that the relief money they were receiving be converted to a fund which would enable Negroes on relief to migrate to Liberia which country stood ready to grant lands to capable Negro migrants from the United States.

The Peace Movement of Ethiopia continued its effort to attract the favorable attention of the President. It increased its efforts to obtain additional names to the Petition. In this matter it succeeded in an astounding way. When the Petition to the President numbered approximately two million Negro names the officials of the organization sought permission to have a selected delegation bring the Petition to Washington and present it to the President. The four hundred thousand names had been sent by mail following instructions from a Presidential Secretary. It was believed that more serious consideration might be obtained if a delegation of Negroes were allowed to present the increased Petition to the President.

The refusal of the President (a very flat refusal by a Presidential Secretary) to allow this great Negro Colonization Petition, which had been specially prepared for presentation to the President, to be personally presented to him brought chagrin and discouragement to Negro colonization leaders. There were rumors that though the request for the privilege of presenting a racial separation movement had been denied the colonization leaders that other Negro leaders, those who did not stand for the solution of the "race problem" by

separation of the races, could gain access to the White House. In a sustained effort to add names to the Petition the colonization leaders had made use of historical information of the favors given to the Negro colonization movement by Jefferson, Monroe, and Lincoln. These Negro leaders know that the race problem will be solved by racial separation, or will be solved by racial amalgamation. They feared that the ideals of Jefferson, Monroe, and Lincoln in relation to this matter were considered outmoded ideals by the present generation of white Americans.

There was a resurge of belief among the Negro colonization leaders that white Americans would aid their movement when the General Assembly of Virginia, in 1936, memorialized the Congress to aid American Negroes who desire to settle in Liberia. The belief that white aid would be given to the movement was greatly increased when the Negro leaders gained the consent of Senator Theo G. Bilbo of Mississippi to represent them in introducing a colonization bill in the Senate.

When Senator Bilbo introduced the Greater Liberia bill, April 24, 1939, and presented the Petition, together with near two and one half million names of Negroes who supported it, more than half of the Senate gallery was occupied by Negro delegates representing Negro nationalist groups.[8] It was my privilege to listen to the able speech of Senator Bilbo in support of the Greater Liberia bill. Much of his speech was given to a

review of colonization ideals and efforts made by eminent statesmen of the past, for the leading national statesmen from Washington to Lincoln and Grant had favored Negro colonization. I mused upon the lapse of time since this same august chamber had resounded to the pleas of Clay and Webster in support of Negro colonization. Then I sensed it had been a shorter time since the Senate had considered the question, for President Lincoln had formulated colonization plans and laid them before the Congress in his First and in his Second Annual Message, while in his Emancipation Proclamation he had openly declared that it was his intention to continue his efforts to colonize the Negro. President Grant also sought to promote the colonization movement, though in a minor measure, but by this time the anti-Lincoln faction of the political party which Lincoln had raised to power had dominated the party, had caused the party to repudiate Lincoln's ideal of a white race in a white nation, and had reversed Lincoln's Negro policy. President Grant was confronted by this faction, whose purpose was to retain the Negroes in the nation that it might profit by their vote, and he could not gain support for his colonization plan.

The Greater Liberia bill, together with the great Negro Petition in support of it, was referred to the Committee on Foreign Relations. Any discussion of it was made impractical by impending war.

We have stated that Marcus Garvey was imprisoned. Not being able to obtain support from the white race

in his colonization scheme Garvey in a herculean effort sought to establish an all-Negro Black Star Line of steamships to promote his colonization program, and he believed that trade with Negro groups throughout the world would be a profitable enterprise. To further his purpose he had sold stock in the Black Star Line to Negroes. An all-white court deemed Garvey's efforts visionary, impractical, and partaking of fraud. He was sentenced to five years in a Federal prison.[9]

Mrs. Gordon, having taken the lead in obtaining the great Negro petition to the President, became distraught when she learned that the Greater Liberia bill would not be brought forward because of impending war. She was charged under the sedition laws as opposing the war effort, convicted, and sentenced to two years in a Federal prison.[10]

President Lincoln invited Negroes to come to the White House and discuss with him a plan for Negro colonization. He suggested that a few volunteers who were "able to cut their own fodder" would be sufficient with which to begin the movement.[11] President Lincoln met an untimely death. His own party repudiated his colonization ideals. Garvey and Gordon secured not a few volunteers as suggested by Mr. Lincoln, but brought forward literally millions of Negroes who united in a request for Federal aid in a colonization program. They were imprisoned. It is at least probable that the fate of Garvey and Gordon might have been

different had the Executive Chair been occupied by a person of the racial ideals of Mr. Lincoln.

Universal African Nationalist Movement, Inc.

This organization, of which Mr. Benjamin Gibbons is President, had sent representatives to the Republic of Liberia with the view of obtaining a specific location which might be developed by American Negro emigrants. That generous country had designated an ample area for settlement and had specified the conditions under which the settlement might be effected. The officials of the organization sought to obtain from the United States war surplus stock the essential tools that would be needed for the project. Ample equipment was located but it was evident that Congressional sanction would be necessary if it should be donated to the emigrants.

President Gibbons and two of his efficient aides came to Washington to lay their problem before certain of the Senators. They were informed that Senator William Langer had always supported full civil rights for Negroes and that he was known to be sympathetic to members of that race in measures they devised that would merit Federal aid. President Gibbons and his co-workers laid their cause before Senator Langer.

The Langer Aid Bill

On May 18, 1949, Senator Langer introduced "A Bill to provide aid to persons in the United States

desirous of migrating to the Republic of Liberia, and for other purposes". This bill was read twice and referred to the Committee on Foreign Relations. The Negro organizations listed above (and others) quickly gave their support to the Langer Bill. Many individual Negroes communicated with Senator Langer and expressed high approval of his services to the movement.

The Committee on Foreign Relations was pressed to its limit of time on pending measures. Approximately a year after the introduction of the Langer Bill the able Chairman of the Committee on Foreign Relations received a delegation of Negroes who urged a hearing for the Langer Bill. He assured them that he would undertake to find a time to hear their bill. Shortly afterwards came the Korean war. Impending war had made inexpedient a hearing of the Greater Liberia Bill. Actual war has operated to delay a hearing of the Langer Bill.

CHAPTER X

THE MONROE DOCTRINE

RACE DETERMINATION

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THE MONROE DOCTRINE: RACE DETERMINATION

PRESIDENT Jefferson, President Monroe, and President Lincoln both before and during their term as Chief Executive sought to take practical steps to promote the ideal of a white race in a white nation so far as the United States were concerned.

When Mr. Jefferson was a very young man he sponsored a Negro colonization program in the Virginia Legislature. He visioned a white Virginia, a Virginia redeemed from the racial debacle visited upon it by the English overlords and the "upper class" colonial whites. When he became President he sought to secure the consent of Sierra Leone to take Negro colonists from the United States. Mr. Jefferson boldly declared that the American race problem would find solution through the amalgamation of the races or through the separation of the races. He chose the solution of "separation" and remained an advocate of it throughout his life.

With the clear foresight of an able statesman Mr. Jefferson foresaw that slavery was doomed as an institution and that the white man and the Negro could not peacefully live together in the same nation. He said, "Nothing is more certainly written in the book of fate

than these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government".

Mr. Monroe, when governor of Virginia, and at the request of the Virginia Legislature, corresponded with Mr. Jefferson who was then President and requested him to use his power as Chief Executive to obtain a suitable location for a Negro colony for certain classes of Virginia Negroes, chiefly those classes which the Virginia slave owners did not desire in Virginia. When he had become President he went beyond the letter of an Act of the Congress and instituted Federal aid for the Liberia venture. The capitol of Liberia, Monrovia, was named for President Monroe. Mr. Monroe remained a supporter of the cause of Negro colonization throughout his life.

Mr. Lincoln, in his debates with Mr. Douglas which gave him national fame, declared himself in favor of Negro colonization and expressly declared that he was not in favor of making the Negro a citizen of the United States. During the course of the debates, Mr. Lincoln expressed these views on several occasions. When he had become President he advocated the colonization of the Negro in his First and Second Messages to the Congress; and the text of his Emancipation Proclamation was so constructed that a part of it, immediately before announcing freedom of the slaves, relates to his purpose and his plan to colonize the Negroes. Mr. Lincoln remained a colonizationist throughout his life.

The support given to the ideal of a white race in a white nation by Jefferson, Monroe, and Lincoln is here related to show that in the early days of the Republic there was a sustained purpose on the part of high officials to repatriate the Negro. Mr. Monroe, both in private endeavor and in official act, was associated with others in this purpose and no truthful interpretations of his ideals or of his official acts can disassociate him from the advocates of a white race in a white nation so far as the United States are concerned. Having held this high ideal for his own people and his own nation, can we deem him base enough to sponsor a program which would lead to the mongrelization of other white groups in the Western World? Yet the "Monroe Doctrine" as historically interpreted has operated powerfully to prevent the Europeanization of the Western World. It is a flaming sword across the path of the European nations that would send colonists thither. It is a banner of triumph, high held over the program of racial miscegenation from the Rio Grande to Argentina, three thousand miles in extent, in which a few whites hopelessly outnumbered by the colored and the mix-breeds have lost political power and are gradually loosing their race in a composit mass.

From the Rio Grande to the borders of Argentina the sparse white type of mankind is disappearing as a separate racial stock. Save in a few localities the whites here are overshadowed by the mix-breeds and the colored races. It is evident that the white type of man is to dis-

appear throughout this immense area unless the present situation is remedied. F. Garcia Calderon, a Peruvian diplomat and author, in his *Latin America: Its Rise and Its Progress,* sees that it is miscegenation that is working the ruin of much of Latin America. He says: "In South America civilization is dependent upon the numerical predominance of the victorious Spaniard, on the triumph of the white over the mulatto, the negro and the Indian". He declares, "Only a plentiful immigration can reestablish the shattered equilibrium of the American races".

Should the Monroe Doctrine be so interpreted as to guarantee to these miscegenationists the unhindered liberty to complete their program of miscegenation? Should it be so interpreted as to guarantee that the white man shall be eliminated from half of the land area of the Western World? If this is the mission of the Monroe Doctrine, and if that doctrine effects its mission, will it not prove to be the most disgenic doctrine that the world has known? Any influence, or any force, that could break through the Monroe Doctrine, thus interpreted, and implant the white race and its civilization throughout the Western World would effect an incalculable blessing for its future.

President Monroe promulgated the "Monroe Doctrine" during the period in which he was actively advancing a program to promote the Caucasianization of the United States, and, not in the Monroe Doctrine, or any other doctrine set forth by Mr. Monroe, is there

evidence that he favored the mongrelization of the Latin American countries. When we examine the genesis of the Monroe Doctrine we come immediately to the Kings and Queens of Europe, a gentry created by institutions of a parasitical nature, and the same gentry who grafted the blood of Africa onto the blood stream of Europe in the Western Migration.

The American Revolution had eliminated hereditary aristocracy from the United States. The French Revolution, which followed quickly after the American, eliminated hereditary aristocracy from the French nation, and the French cry of "Liberty, Equality, and Fraternity" was imperiling every throne of Europe. Beside themselves with rage and fear the Kings and Queens of Europe equipped army after army with the view of restoring and maintaining their ancient parasitical grip upon the people. Napoleon made a jesture of good will to them by establishing himself as head of a Royal family in France, but the royalists knew that the ferment of political equalization of man with man, widespread by the armies of Napoleon, would need be checkmated if their own privileges were to continue.

When Napoleon had been defeated and a King restored to France, a combination of European Kings formed the "Holy Alliance", — an alliance between Prussia, France, Austria, and Russia, for the purpose of maintaining the monarchical system in Europe. Save in the small republic of Switzerland and the tiny ones

of San Morino, and Andoro, rule by the people was quickly suppressed.

Monarchy had been restored in Europe but it had suffered disgrace and elimination in a large portion of the Western World. The United States were a republican nation. Some of the Spanish colonists had thrown off monarchy and others bid fair to eliminate it. It was believed that the monarchs of the Holy Alliance sought to extend their operations to the Western World, particularly to restore to the monarch of Spain his revolted colonies, which had assumed a republican form of government.

The Monroe Doctrine was a purposeful and definite announcement to the Holy Alliance. It stated, "We owe it to candor and to the amicable relations existing between the United States and the allied powers, to declare that we should consider any attempt on their part *to extend their system* (italics supplied) to any portion of this hemisphere as dangerous to our peace and safety . . . The American continents should no longer be subjects for any new European colonial settlements".

When President Monroe issued his Message to the Congress in 1823, in which Message the "Monroe Doctrine" is found, the United States were relatively a weak nation and not capable of successful opposing the nations of the continent of Europe. But Great Britain, though not a republican nation, did not wish to see the Holy Alliance strengthened through possession of American colonies nor to have that body of rulers estab-

lished as neighbors to the British holdings in the Western World. Great Britain with her mighty navy pledged support to the United States in this matter, and for several decades the navy of Great Britain was a chief suport of the Monroe Doctrine.[1]

The biological reflex from the Monroe Doctrine as historically interpreted and applied has been an astounding one. It caught the Western Migration in its infancy and suspended the material sanctions upon which every colony had relied for success. The various white colonies in the Western World had been initiated by white powers of Europe and the migration to them sustained by "mother countries". Some of these colonies had become well established on their European populations and were strong enough to maintain the European type and its culture. Others of the colonies, with but a smattering of peoples of European descent within their borders who were far outnumbered by the Negro, the Indian, and the mix-breed, floundered hopelessly. They were to be beset by innumerable revolutions which led to the practical elimination of the whites as a guiding stock and to a hastening of the mixing of their blood with the colored. As the meager white colonial element of the population lost its influence immense areas began to lapse into primitive conditions.[2]

Race Determination in Relation to Miscegenation

It is evident that a race when dwelling in geographi-

cal isolation from other races would have a natural right to set forth its racial ideals and prescribe systems of eugenics and euthenics in furthering them. When a race is in immediate competition with another race, or in political subjection to another race, such conditions may place limits upon its racial program and make impractical the free attainment of racial goal, but these limitations would not bring in question the inherent right of a race to formulate racial ideals. For if there be "natural right", and if there be "inalienable right", the one as well as the other would seem to appertain to racial decisions as to racial destiny.

Nor, in this matter, is it fitting that one race meddle in the affairs of another race, whether that race should be dwelling apart from other races or intermingled with them. The intermeddling race would hardly deny the principle of racial self-determination altogether, for in this case it would lay itself open for interference from others. It would need assume, rather, that its own natural endowments were of such superlative merit as to enable it to direct its own racial destiny and at the same time direct the destiny of other races. But this assumption is not a satisfactory one, for races that act upon it are likely to come into head-on collision with other races who likewise are operating under an impetus which has been generated by a similar assumption.

Assuming that the Teuton should desire to maintain his racial type he will find that it is necessary to protect his ancient broodlands from other racial strains and, so

far as practical, halt the race mixing now being practiced by the migrant tribes.

In Scandanavia and western German lands, the problem of maintaining the Teutonic type is a simple one—keep alien racial strains from these areas. In these securely held regions there will be found a very limited amount of alien blood but that portion of it which does not lie outside of the Teutonic racial limits has been under process of Teutonization for many generations.

But when we leave the broodlands of Scandanavia and western Germany we quickly observe the racial price the Teuton has paid for his conquests. In Great Britain and Ireland, in France, in Spain, in Italy, in Russia, and in parts of southern and eastern Germany, the proportion of the true Teuton in the population is slowly decreasing through blood admixture with other racial stocks. The erstwhile proportion of the true Teuton in relation to other elements of the population is decreasing in almost every nation of the Western World. The same is true of South Africa. The type, largely pure, is held in geographical isolation in Australia and New Zealand.

War has laid a heavy toll upon the race, particularly so in certain portions of its broodland. But it is not war that has brought the major peril to the migrant tribes. These are slowly passing as an ethnic stock through blood amalgamation with the races that they have conquered, or with the alien strains that they have introduced into their midst.

In this matter the Teutons may learn a lesson from the Jews who for more than six thousand generations have dwelt in immediate contact with other racial types yet have sustained race; powerfully aided, however, in their racial integrity program by a race religion which thunders at race mixing. True, certain aberrant elements of the Jewish race tend to mate with other races, but the core of the Jewish race has remained the same throughout the ages. The Jews who mate with other races seldom mar the integrity of the Jewish race.[3] They are merely the unsound, the unracialized, portions of the race that slough off, often dispersing Jewish blood among Gentiles.

The Christian Teuton has a religion which is derived from the Jewish and which was set up by Jews for Gentiles. This form of faith omits the Mosaic safeguards of race. It is unracial. It has had a powerful influence in promoting miscegenation, giving holy sanction thereto. From some of its votaries, even in these late days, there issue clarion blasts denouncing race and urging free and unhampered miscegenation throughout the world.

It is too late, perhaps, for the Teuton to change his religion. But it is not too late for him to racialize it, like the Jew, for the Jewish core of race is matched by a Teuton core. The Jewish core is guarded by race instinct and by a racial religion. The Teuton core rests on a racial instinct which is at war with his unracialized religion. This core of the Teuton race, like that of the Jewish, is composed of a racial majority and is quite

capable of instituting "Mosaic safeguards" of race in the Christian religion, at least in that portion of it under their control. Such procedure is not impossible, nor is its proposal idle talk. Right under our eyes, we, of the North American Union, have seen it accomplished. In that great third of our Union which is sometimes designated as "The Bible Belt", sometimes called the "Poll Tax States", but more often referred to as "The South", the unracialized Christian religion has been "racialized" so far as its miscegenation implications are concerned. There is not a white minister of the Gospel in the whole Southland, and scarcely a colored minister, who would be acceptible to his congregation if he advocated race mixing.

Where races are segregated, or practically so, even though they dwell in the same nation, their ethnic type may be retained for many generations. A Teutonic segregation was effected in large measure in Scotland when the Scandinavians in repeated invasions over a long period of time pushed back the early inhabitants. Such segregation was effected in substantial measure in South England when the Saxons colonized that portion of the island and in East England when the Angles came in sustained migration. Later, the Danes reinforced the Teuton blood in these several areas. In East Ireland the Northmen pushed many of the original inhabitants westward and this eastern portion of Ireland together with its northern tip was reinforced more recently by migrants from England.

In the Western Migration the Teuton carried with him a copious strain of Mediterranean blood when he settled Latin America, and a minor strain of the same blood when he settled North America. At a later date a considerable amount of Alpine blood was introduced into North America and a minor strain of the same blood brought into South America. In the area later to become the United States of North America, the original European strain of which was almost wholly Teutonic, self-centered and race-destroying cliques of Teutons gained temporary control of the racial policy of colony and nation.

The self-centered and race-destroying clique known as the "Great Planters" had established the Negro in the colonies and had bequeathed them to the nation. Later, the self-centered and race-destroying clique known as the "Great Industrialists" did not confine their schemes to the Negro race but introduced every variety of man, yellow from Asia, red from Mexico, brown from the Near East, black from the West Indies, and every type of the white race from East and South Europe. These cliques of Teutons specialized in importing other stocks, deeming that their clique interest could be served best by alien races who would work for a cheaper wage and obey them more readily that would their Teuton kin.

Let us consider *race* and note its strength and its weakness in relation to miscegenation. When the Proto-Teuton followed the retreating glaciers into what is now

known as the Scandinavian Peninsula he found himself in racial isolation and it was here that he developed his specialized racial character. In a long period of development the forces of heredity operating in conjunction with a harsh environment tended to weed out the unfit. Here, he developed such hereditary traits of character as to enable him to return to the continent of his ancestors, subdue that continent, and from it gradually gain a dominance over other continents.

However advantageous was the Teuton's isolation in developing qualities of a great race yet his isolation did not and could not have provided him a protective sexual racial armor in his dealing with those whom he might conquer. Wherever he has gone, the Teuton in some measure has mixed, and continues to mix, with the races that he subdued.

A process of evolution known as "trial and error" does not benefit race. The race that makes the "error" of mixing its blood with another race does not have the opportunity for a "trial" to correct the "error". As there is no remedy for such error it would be well for the Teuton to grasp the import of racial doom that is hidden in the Anglo-Saxon nursery riddle concerning the egg that fell from a wall:

Humpty Dumpty sat on a wall,
Humpty Dumpty got a great fall,
All the King's horses and
All the King's men
Can't put Humpty Dumpty together again.

In this matter one race as well as another is lacking in any fully effective biological predisposition which would serve to immunize them from the sexual prompting that lead to miscegenation. Races have developed in geographical isolation, one from another. The immunities that they have acquired have been by process of eliminating the hereditary factors not fitted for racial environment. Racial immunity from perils of climate or any specific disease has been attained by the forces of nature eliminating *from* the race the unfit racial elements. But in racial interbreeding there is no such purging from the race, for the hybrids tend to mix with race members and when the process is complete a hybrid type is substituted for race.

The process of racial interbreeding is an individual process, not a racial one. Decision as to interbreeding and the process of it require the assent of but one member of each race. But though race mixing issues from the individual choice of but two people its increase could destroy the racial types of the two involved. As miscegenation has the power to destroy race, it becomes a matter of racial concern, for with race, as much so as with man, the first law of nature is that of self preservation.

When races are in contact they cannot securely maintain their type without exercising a control over all their members. Such control is exceptionally difficult to apply as evidenced by many historical efforts to maintain race some of which have completely failed and

none of which have met with complete success. The difficulty lies in the fact that all races have racially aberrant members who choose to mate with alien stock. And the racially aberrant, as we shall see, are the *racially defective* members of a race.

That the Teuton is a highly specialized racial type physically is evident to all. His historical achievements would imply that his spiritual qualities also are of a highly specialized type. He is narrow-skulled, tall, blond, and blue-eyed. But his skull shape, height, complexion, and eye color as such would not have determined his high place in history. It is the spiritual qualities which accompany this physical specialization that accounts for the Teuton's position among the races of mankind.

The physical specialization that marks race may be easily identified for it is visable. Exclusive of the mixed types of mankind usually a mere glance at an individual is sufficient to satisfy curiosity as to his race. But the spiritual character of race is not so easily identified. It can be estimated only through acts, conduct, and general cultural achievements. And, in the case of races, these acts and achievements should be demonstrated over a considerable period of time before they may be accredited as evidence of a spiritual specialization, transmissable through the laws of heredity.

In racial amalgamation there may be, in a sense, a blending or full union of the ancient generalized human characters from which all races appear to be in descent.

But there could not be a blend or full union of the specialized characters which distinguish race, for though the generalized characters might find a common denominator for a "blend" there would be no common denominator for the specialized characters which mark one race off from another. Here, there is not a blend but rather a mosaic composed of variant heredities, the one surging for ascendency over another.

In relation to the ancient generalized characters common to man the specialized characters that mark race are relatively of such late origin as to be less stable than the generalized. Hence in race mixing the specialized characters, both physical and spiritual, that set one race off as against another tend to disappear, for if specialization is not fully stable in the race that develops it, in mongrelization there would be less chance for its stability. There are many reasons that lead us to believe that the Teuton's racial character accounts for his high place in history and there is equal evidence both biological and historical that would imply that the Teuton cannot bequeath his specialized character, unshorn of its potentiality, to his mongrel offspring.

Though the Teuton's racial specialization has made him dominant among the races of mankind yet the biological stress from this process of specialization may work his undoing when he is in contact with other races. It is quite possible that reaction from his specialization may account in substantial measure for his tendency to mix his blood with alien strains. The acquirement of

specialized characters carries with it stresses and strains, it would seem, for generalized characters are deeply rooted and their resistance to the process of specialization would tend to establish a biological disharmony in many individuals of any race, particularly so in the Teuton breed whose racial specialization is relatively recent. The Teuton's variation which marks him off from his Nordic kin on the Continent covers a period of but about twelve thousand years at the most, for he advanced into the Scandinavian Peninsula on the heels of the retreating glaciers. Race traits are not suddenly developed, and for this reason we are safe if we assume that the peculiar traits which mark the Teuton were acquired in a period of much less than twelve thousand years. The later they were acquired the less stable they would be.

From the standpoint of maintaining race, a racial harmonic may be defined as one in whom the specialized character of race has so dominated its generalized character as to predispose the individual to mate with his own kind. The sexually disharmonic would be those in whom generalized sex is dominant. Take the instance, not an infrequent one, of a blond woman flawless in physical appearance turning from the men of her own race and willingly breeding with men of a colored race. The popularly recognized laws of evolution and the influence of social ideals would seem to hold this woman to her own kind, yet these influences are ineffectual. If we assume this woman to be a racial

defective, a victim of atavistic sex character, we gain insight into the cause of her racially aberrant conduct.

But not all amalgamation is traceable directly to atavistic sex. In the matter of sex we deal with powerful natural impulse seeking outlet and in some instances in which races are in contact sex impulse can more readily find outlet inter-racially than intra-racially. A classic example of inter-racial outlet for sex impulse is found in the Southern States of the North American Union where for two hundred years white males, many of them, had sexual union with Negresses. Such union, even when leading to offspring, carried with it few or no legal penalties, no legal economic responsibilities, and, in most instances, no detrimental reflex upon the white male when he sought marriage with his own kind. The Negro, when relieved of the status of a slave race, gradually developed a sense of racial dignity; and, also, during this period, the sex taboo relative to the white female in the Southern States, weakened. The result has lead to a great decrease in unions between the whites and the blacks, for the white male, at all times confined to his race for marital sex relations, has returned to his race for extra-marital relations.

Here, too, in the Southern States in their early historical period, will be found strong evidence of what seems to be a racial instinct in repelling miscegenation, and of an institutional suppression of this race instinct, for the two hundred years of racial acceptance of miscegenation was preceded by a few decades of violent

racial opposition to it. Shortly after the introduction of Negro slaves into the Jamestown settlement, Hugh Davis, a white servant, was publicly whipped for cohabiting with a Negress and was compelled to stand in the religious services on the following Sabbath and publicly declare that he would not so "defile" himself again. The early laws of Maryland carried a penalty of seven years imprisonment for the white man or white woman who became the parent of a mulatto child.

But the instinctive racial opposition to race mixing gradually waned under the influence of the institution of slavery, for the slaveowners and their sons, men of wealth and influence, resented the penalties of being publicly whipped and of being compelled to stand in public assemblies and admit their offenses. "The Colonial judiciary found it convenient to condone race mixing. Thus we see that when the wealthy whites became offenders the stern legal sanctions of race purity visited upon the white servant class were abandoned to adjust the law to the unhindered lust of a privileged group . . . The slave owner owned the body of his slaves, and within the institution of slavery miscegnation found a sanctuary from which it could not be driven by law or public disapproval . . . The Thirteenth Constitutional Amendment freed the Negro. It loosened the arm of the lustful slave owner from the body of his black mistress. It drove miscegnation from its sanctuary. It was a mighty and necessary step toward placing miscegna-

tion where law and public contempt would ere long cause it to be regarded as a race sin".[4]

Summary

We have surveyed the major Teutonic migrations during a period, let us say, of forty or more centuries. Three thousand years ago the migrant Teuton in his new home which was to be known as Germany had become strong enough to press the Keltic peoples westward across the Rhine. A principal break, however, in the Keltic power may have been effected by way of the Danish Peninsula with contingents from Norway and Sweden assisting the migrant Teutons in their struggles with the powerful Keltic peoples. If such was the case the German Teuton strength at that time may have been less than it appears to have been.

We have considered the wide conquests and settlements of the Teuton during the past fifteen hundred years, and his overwhelming contribution to the development of modern civilization. We have seen that always he is at war. Particularly so with members of his own race. He appears never so well satisfied as when gloating over the lifeless form of another Teuton who had fallen beneath his sword. This form of bloodshed has given him many of his martial songs, forms much of his written history, and takes first place in his boasted achievements.

Twice within this present generation have the German Teutons issued from their restricted territory with

arms in their hands and with set purpose have sought to conquer other lands. In each instance they were forced back into their homeland by the massed strength of migrant German tribes in alliance with the Slavs. In the last instance, and as a result of the allied strength of the migrant German Teuton and the Slav, much of the German homeland is to be given to the Slav. As the Teuton engages in race-suicide, the Slav power increases. No law of nature nor ordinance of man guarantees to the Teuton his position in Europe for one hour beyond his strength to maintain it. He will establish and maintain a racial unity in Western Europe, however distasteful and novel this measure may be to his kind, or in no distant future he will fall from his high position to that of a second rate race on the European Continent. From these alternatives there can be no escape.

Appendix A

NORDIC BLOOD IN SPAIN, PORTUGAL, AND ITALY

THE Nordic blood in Spain is derived principally from the Goths. Because of the extraordinary achievements of the Goth family of the Teuton race I wish to restate a brief record of them, for to the Goths we are endebted for the discovery of the New World, the discovery of a sea route to India, and the circumnavigation of the globe. And these great achievements were made by the Goths when but a remnant of them were left as a separate racial stock. One third or more of the land area of the Western World (Latin America) is occupied by peoples of European descent of whom many are descended from colonists placed in these lands which were discovered and colonized under direction of the Gothic rulers of Spain and Portugal. In portions of the populations of Latin America there is ample evidence of the Gothic strain in their descent, in other portions there are but faint traces of it.

The Goths came from southern Sweden. Approximately 300 B. C. they were established on the southern shore of the Baltic astride the Vistula in the area later to be known as Prussia. About 180 A. D. large groups of Goths carrying with them their families and numerous herds of cattle began a southward march which

ended about 70 years later at the mouth of the Danube river at the Black Sea. Along the line of this march the Goths subdued many peoples and set up a great empire in what is now western Russia, from Esthonia to the Black Sea. When set upon by the Huns the eastern branch of the Goth family (Ostrogoths) was in the vicinity of the Black Sea, between the Dnieper and the Don rivers; the western branch (Visigoths) extended from the Dnieper to the Carpathian mountains.

Many of the peoples subdued by the Goths revolted to the Huns. The East Goths were defeated by the Huns and forced into submission, but a number of them escaped and fled to the West Goths who under Hun pressure passed into the Roman Empire by permission of the Roman Emperor. Intolerable conditions were imposed on the West Goths. They took up arms against the Emperor, defeated him, 378, marched into southern Greece and thence along the Adriatic Sea to Italy, 400. In 410 they took Rome, which had not fallen to a foreign victor since its capture by the Gauls, 800 years before.

From Rome, the Goths advanced into what is now southern France and took possession of a large area which was given to them by the Roman Emperor to be ruled by the Goths as a portion of the Roman Empire. They were further commissioned to aid the Romans in recovering Spain from the Teutonic nations, Vandals, Swabians, and Alans, that had taken possession of that country. In 412 a Gothic army entered Spain, totally

defated the Alans, and drove the Swabians and the Vandals to its northwestern hills. Later, the Goths returned to Spain, defeated the Swabians and put their king to death, 456.

Thus we see that in Spain at this time there were four Teutonic peoples; Alans, Swabians, Goths and Vandals. The Vandals, however, were soon to leave Spain and found an empire for themselves in much of northern Africa. At a later date a substantial amount of Frank blood was to be received in northeastern Spain, principally through the conquests of Charlemagne.

In the sixth century B. C., long before the Teuton Nordics had entered Spain, another Nordic people, the Kelts, had invaded that country and established themselves in the Castillian hills in the central portion of its northern area. The early inhabitants of Spain were a brunet people of the Mediterranean race, called Iberians by the Romans. The joint occupation by the blond Kelt and the brunet Iberians led to the designation of the country as the Celto-Iberian Peninsula. The Kelts and the Teutons being very much alike in blondness and skull-shape are not to be distinguished as separate stocks in Spain or in other portions of Europe where these races have intermingled.

Ancient Greek colonists and traders on the Mediterranean coasts of Spain and the long Roman domination (600 years) of that country would account for some amount of its Nordic blood that may not be traced to the Keltic and the Teutonic invaders. Nor should

we fail to consider the blond or mixed blond elements that entered Spain in the Mohammedan Arab invasion which came in 711 and was not fully expelled in its political power until 1492. The brunet Arabs in their conquest of northern Africa had rapidly interbred with the Berbers, long established in the Atlas Mountain regions and many of whom were blond. The crossing of the Arab with the Berber produced the people we know as Moors and the conquest of Spain by the Mohammedans and its long detention by them was effected in large measure by Arab leaders and Moorish armies. The Arabs introduced into Spain colonists from Asia Minor, an area in which there is generally seen at least traces of Nordic heredity.

The sources here indicated, I believe, would prove to be the origin of practically all the blondness that is now found in the inhabitants of Spain, but the proportion of blond blood is not substantial in any general area save in the northern half of the Peninsula and there the blond elements are Keltic and Teutonic, principally Teutonic.

When the Goths arrived, the peoples in southern France and in Spain were Christians of the Trinitarian sect, holding that the Godhead was composed of three Persons—Father, Son and Holy Ghost,—all of equal dignity as taught by the church at Rome and known as the orthodox faith. The Goths were Arians, a form of Christian belief much like that held by present day Unitarians. After three centuries of the Arian faith,

during which period they generally had practiced toleration of other forms of religious belief, the Goths, to adapt themselves to the religion of their subjects, changed to the Trinitarian faith and soon became intolerant. They enacted drastic laws of religious intolerance which were resurrected and revalidated centuries later when the Spanish Inquisition was in full flower.

When Arian, the Goths had laws against the intermarriage of their kind with others. When they became subject to the Pope these laws were repealed or abandoned and the Gothic type began gradually to disappear as a separate racial stock though it was to remain practically pure for many centuries in the ruling houses of the Gothic clans.

PORTUGAL, which country was to initiate a new era in the history of the world, had been a province of Visigothic Spain. It became independent in the 12th century. It was again united with Spain in the 16th century and again became independent in the 17th.

Gothic and allied Nordic elements had settled principally in the northern portion of Portugual and to this day there may be found blond, blue eyed Portuguese in this area, though no great number of them. It was these northern provinces that "gave to the Portuguese armies and fleets their bravest and stoutest soldiers and sailors". (H. Morse Stevens, *Portugal*, p. 120).

The Moslem conquerors of Spain had long held the area south of the Tagus river. When the Moslems were expelled, this territory, almost depopulated, was

assigned to great lords and to church military organizations and was thus held when the Portuguese determined to find a sea route to India.

In a series of expeditions, beginning 1419, the west coast of Africa was gradually explored. Near the close of the century Vasca de Gama cleared the southern projection of that continent and reached India, 1498. In 1441 a Portuguese explorer had brought home African captives and thus began the slave trade. Thereafter many other vessels returned with Negro slaves, great numbers of whom were placed on the lands of the nobles and the church in southern Portugal.

Having initiated the slave trade, Portugal was to continue it for four hundred years and carry an immense number of Negroes into slavery. Portugal, itself, was soon saturated with Negro slaves, and many others were carried to Brazil which country had been discovered by Portuguese explorers in 1500. Other slaves, transported to Portugal, were sold in an international slave market which had been established in that country. The national slave economy of Portugal had a disasterous effect upon the Portuguese working classes, and many Portuguese migrated to Brazil. But these migrants could not fully escape from the slave economy even in Brazil, for as we have pointed out the ruling classes of Portugual were being enriched by the slave trade and they established Negro slavery in Brazil.

In Portugal the slave trade was to prove disasterous not only to its political economy but to the Portuguese

race, save that the extreme north, as yet, has fewer of the negroid types which are common throughout central and southern Portugal. "The Portuguese intermarried freely with their slaves, and this infusion of alien blood profoundly modified the character and physique of the nation. It may be said without exaggeration that the Portuguese of 'the age of discoveries' and the Portuguese of the 17th and later centuries were two different races". (Ency. Brit. 11th ed. sub. Portugal).

The Portuguese rulers in a sustained effort of near eighty years in the exploration of the African coast had acquired much valuable information relating to sea voyages. They had improved their sailing vessels. They could reckon their position by the sun and the stars. Their maps were the best that mankind had ever known and the Portuguese government made a serious but unsuccessful effort to prevent their maps from falling into the hands of navigators of other nations. Their early expeditions were under command of sea captains experienced in fishing or commercial voyage, but the great explorers of Portugal were almost exclusively of its nobility whose economic security had been despoiled by the king and whose pensions were small and uncertain. Magellan, despondent it is said because he was denied a suitable pension, left Portugal and went to Spain carrying with him Portuguese navigation maps. He was sent out by the Spanish ruler, Charles V, and one of his ships was first to circumnavigate the globe, 1522; but Magellan, himself, was killed in the Philippines.

Madison Grant in his Conquest of a Continent, p. 47, points out that the Portuguese aristocracy at this time was blonder than that of Spain. In the ruling class it had received additions of Nordic blood from England, France and other northern nations. It was mixed, however, for Magellan though from northern Portugal was a brunet.

The great Portuguese explorations were immortalized by Cameons's epic, The Lusiad, portions of it rightly declared by Mickle, who made an English translation, "stands unsurpassed in human composition". Cameons (1524-79) has much to say of the blond stock of which he was a part. His gods, goddesses, and nymphs, are blond with yellow hair. So also his earthly loves:

> "And who can boast he never felt the fires,
> The trembling throbbing of the young desires,
> When he beheld the breathing roses glow,
> And the soft heavings of the living snow;
> The waving ringlets of the auburn hair,
> And all the rapt'rous graces of the fair?".

Some authorities have said that the Goths were the greatest of the migrant Teuton tribes. They were always described as tall, athletic men with fair complexion, blue eyes, and yellow hair. (Henry Bradley, The Goths, p. 9). In Sweden, the Goths ruled the southern portion, the Swedes the northern portion. The inhabitants of southern Sweden were called Goths as late as the 11th century A. D. The Rus who founded the Russian

Empire were of Gothic strain from southern Sweden. Many of the Goths had migrated and the Swedes eventually became the ruling class. Much of Russia, on two occasions, was ruled by the Goths. They had ruled all southern Europe from the Adriatic Sea to the Atlantic Ocean. Defeated and displaced in southern Europe by the Franks and the Moslems, a remnant of them, recovering control of the Spanish Peninsula, quickly discovered the Americas, circumnavigated the globe, and established a far greater empire beyond Europe than they had possessed on that continent.

Truly the Spaniards and the Portuguese, together with their kin in the New World, may be justly proud of the surviving remnants of the Gothic blood in their populations, for the Goths had a long and glorious history. As a separate stock the mighty Goth family has passed from history like a light which flickers, gives an effulgent glow, and disappears. But in its expiring glow the light that was the Goths had revealed the unknown portions of the earth and the sea passages to them. And this service, more than the learning of ancient Greece, established the validity of the Renaissance. It underlies the transoceanic expansion of the European races and their dominance among the peoples of the earth.

ITALY. Tacitus, in his Germania (written about 100 A. D.) says that the Lombards are illustrious by lack of numbers, and that set in the midst of powerful tribes they are delivered not by submissiveness but by peril and pitched battle. At this time the Lombards

were on the Baltic between the Elbe and the Oder. Writing a hundred years before Tacitus, Strabo (7.1.3), says the Lombards had been forced across the Elbe. West of the Lombards were the Saxons, east of them and across the Oder were the Vandals. For a time the Lombards had been subjugated by the powerful Marbod who occupied Bohemia and was undertaking to set up a kingdom east of the Elbe but they regained independence by revolting and joining the forces of Herman who broke the power of Marbod, A. D. 17.

The Lombards were the last of the German confederacies to move southward into the Roman Empire. They were in lower Austria about 500 A. D. where they adopted the Arian form of the Christian religion which was common to many of the peoples of that portion of the Roman Empire, but opposed by the Church at Rome. The Arians were "Unitarians", the Romanists were "Trinitarians".

We have seen that when Rome had fallen to Odovaker and his German troops, 476, the Emperor, at Constantinople, commissioned Theodoric, who was head of the East Goths then living in lower Austria, to recover Italy for the Empire. Theodoric (later to be known as Theodoric the Great) conquered Odovaker, 489, and brought into Italy some two or three hundred thousand Goths, men, women, and children, and settled them principally in the basin of the Po. Their possessions were carried in 20,000 ox wagons.

Another emperor, Justinian, 483-568, jealous of the

power of the Goths in Italy, determined to subdue them and force them into a real as well as a titular subjection to the Empire. In keeping with a long established Roman policy of playing one German group against another and to get powerful aid in subduing the Goths, Justinian had invited the Lombards to settle near the northern borders of Italy. With heavy bribes Justinian obtained the aid of the Lombards in the later phases of his long war against the Goths. To secure aid from the papacy he had as a preliminary step ordered all Goth churches (Arian) to be turned over to the Pope, 524. After conquering the Vandals in northern Africa the armies of Justinian entered Italy, 535. The war against the Goths lasted 18 years, until their surrender, 553. Many Lombards had served against the Goths.

Shortly after the power of the Goths had been broken in Italy, the Lombards decided to move into that country. They came, 568, with between two and three hundred thousand of their kind; men, women, and children; and settled, as were the Goths, principally in the Po valley.

The Goths had ruled Italy as lieutenants of the Emperor. The Lombards set up an independent kingdom. They maintained their kingdom for two hundred years, speaking their own German language and living under their own laws. Though the Lombards were gradually becoming Catholic the papacy was unable to cope with them politically, and, fearing that they would take Rome, a Pope finally succeeded in getting the

Franks to attack them. They were annexed to the Frank Empire by Charlemagne who declared himself "King of the Lombards", 774. The papal alliance with the Frank rulers led to the Frank Empire including Rome and extending southward to a point about midway between Rome and Naples and thence eastwardly to the Adriatic. Much of Italy, south of this line and including Sicily, remained subject for a time to the Eastern Roman Empire, ruled from Constantinople.

The empire of Charlemagne, as we have seen, tended to disintegrate shortly after the death of Charlemagne, 814, as a result of civil wars and the Northmen attacks upon it. The German portion of the empire, under Saxon kings, reestablished the tie up with the papacy, 962, and northern and middle Italy were brought under German rulers for some centuries in a "Holy Roman Empire" composed at first by a union of Germany, Burgundy, and Italy.

Thus it is seen that apart from certain minor Teutonic invaders of Italy, which we have not mentioned, that country received Goths in the fifth century and Lombards in the sixth century approximately a half million settlers. In the eighth and ninth centuries it received an indeterminable number of Franks. While it was under German emperors for near a thousand years it may have received a substantial amount of Teutonic blood by infiltration. The Northmen conquests of southern Italy and Sicily in the eleventh century, which area had received blond Greek colonists in early

days, resulted in the Northmen planting there minor colonies of their own blood and bringing with them a considerable number of Franks, Lombards, and English.

In addition to the Teutonic elements, which are more easily traced, there were other blond invaders, the Kelts, who captured Rome 387 B. C. These Kelts, whom the Romans called "Gauls", settled in considerable number in northern Italy. Strabo, who wrote about the beginning of the Christian era, says the Teutons and the Kelts were very much alike in modes of life and physical appearance save that the Teutons were wilder, taller, and had yellower hair than the Kelts.

Also we would need to consider the probability of the survival of racial strains of the early Italian tribes for there were blond elements among them, constituting probably a dominant strain. Plutarch (born 66 A. D.) says that Cato the Censor (234-159 B. C.) had big teeth, glittering gray eyes, and red hair; that the great Sulla (Sylla), B. C. 138-78, had a rudy complexion, golden hair, extremely keen and glaring blue eyes, and that his face was forbidding and terrible because of white mixed with fiery red; and that Julius Caesar had "soft and white skin". It was not the custom in early days, as it is not now, for the historian to always describe the skull form, or skin, eye, and hair color even of their heroes. Plutarch sometimes refers his readers to the existing statues of the eminent men whose lives he was portraying. His descriptions of Cato and Sulla are unique in his writing and were recorded, it seems,

merely to permit him to quote doggerel epigram relating to their personal appearance, to the effect that Cato was so ugly that he would not be welcomed in Hades, and that Sulla looked like "a mulberry sprinkled over with meal". He says that Julius Caesar was a "spare" man with a weak constitution and given to epilepsy. The texture and the color of Caesar's skin seems to have been introduced merely to heighten the description of his frailty. From other sources we learn that Tiberius was tall and fair, and that certain of the Caesars were from a family called "Redheads". We have gone into some detail to show the various sources from which Italy obtained Nordic blood. Brooks Adams, in The Law of Civilization and Decay (p. 57), gives a brief and excellent summary of this subject when he says: "The Germans who overran the Roman territory were of the same race as the Greeks, the Latins, or the Gauls".

At an early date there appears evidence of race mixing in Italy between the Nordic invaders of the Peninsula and its early inhabitants. Certain of the Caesars were said to have dark eyes. Brown eyes sometimes appear among people who are recognized as true Nordics though they are extremely scarce among pure Teutons. William of Orange, and Wellington, had brown eyes. But dark eyes, such as those accredited to Amerigo Vespucci and Magellan, seem to be conclusive evidence of racial admixture though the brunet heredity may have been a very minor one.

Italian legal records occasionally carry racial data

even as late as the fifteenth century wherein individuals are designated as "Alemanian" (many Alemanians (Teutons) were settled in northern Italy), "Frank", "Goth". Other records tell us that Dante (1265-1321) was, in part, of Gothic descent; that Innocent III, the anti-pope, was a Lombard; and that the true Innocent III (1198-1216), the mighty Pope who held the most of Europe in political subjection, was of a Lombard mother. Marco Polo (1254-1324), when at the court of Kublia Khan, was called a "Frank" which is probable evidence that he was blond though he may not have been of Frank extraction for the peoples of the East called all western Europeans, "Franks".

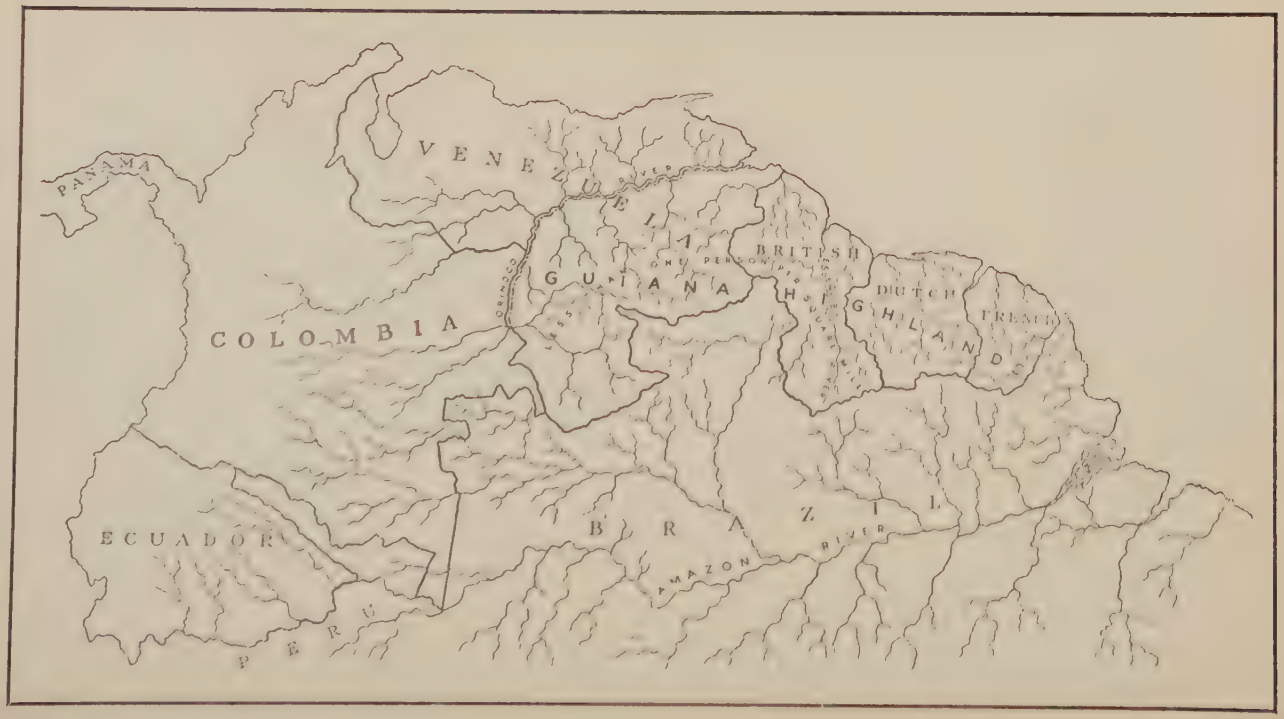
The Teuton blood in Italy gave to that country a preeminence among the nations of Europe during the early days of the Renaissance, producing a number of geniuses of the first order in a short time in much the same measure as that illustrious constellation of genius in ancient Greece. In his Foundations of the Nineteenth Century, Stewart Chamberlayne points out that these eminent Italians came from the North or the extreme South of Italy, areas saturated with Nordic blood. Madison Grant says that northern Italy gave Dante, Michaelangelo, Leonardo Da Vinci and others, and that virtually all the leading men of the Renaissance were blond Nordics. (Conquest of a Continent, p. 48).

Of the later historical Nordic elements in Italy the Lombards seem to have been the most persistent racial stock though we may assume that Lombard and Goth

quickly merged for they were of the same race and religion. The great Italian cities of the Renaissance were dominated by the "Lombards", a term which by this period probably included all Nordic elements, pure and mixed. "For centuries Lombard blood occurs in men of vigorous character; and Lombard names, softened to suit Italian ears, linger on among the nobility. In fact, the aristocracy of Italy from Milan to Naples was mainly Teutonic, and the principle element of the Teutonic strain was Lombard". (Sedgwick, A Short History of Italy, Chapter III).

Anglo-Saxon strains in the British Island gave to that country its law and language. The Gothic strain gave political direction to Spain and Portugual. The Lombard strain in Italy was most influential in determining the later history of that country. In these countries there were other Nordic elements, as we have seen. But it is not practical or needful to trace their several contributions and for this reason I have sometimes arbitrarially accredited to the dominant Teutonic racial strains of Britain, Spain, Portugal, and Italy, achievements, which if greater detail were permitted might be traced to or shared by other tribal elements. In doing this I have done no more violence to the ethnology of Italy than the historian and common usage have done to the ethnology of England and France. England gets its name from the Angles, France its name from the Franks. Yet Saxons, Danes, Norse, and Kelts who settled in Britain, all blond as were the Angles, are

ignored in the term "Angleland"; and Burgundians, Alemanians, Swabians, and Kelts, who settled in Gaul, all blond as were the Franks, are ignored in the term "France".


PANAMA
VENEZUELA
ORINOCO RIVER
COLOMBIA
BRITISH GUIANA
DUTCH GUIANA
FRENCH GUIANA
ECUADOR
PERU
BRAZIL
AMAZON RIVER

APPENDIX B

GUIANA HIGHLANDS

IN South America, north of the Amazon River, there is a land area about half as large as the United States of North America and some of the richest lands of the world are within its limits. It has been held by white nations or by nations nominally white for more than four hundred years. A few white people live in this area, and a few Negroes. They are exceeded in number by Indians and by mixbreeds. There are some populated centers, but most of the area is lightly held and a great portion of it is scarcely touched by human habitation.

The western portion of this vast region is traversed by the Andes which reach the Venezuelan coast at the Caribbean Sea. Well toward the center of this great bulk of land and under the bend of the Orinoco River there begins the Guiana Highlands which extend eastwardly for a thousand miles almost to the Atlantic Ocean. The greater portion of these Highlands is in excess of 1000 feet in elevation, several of the peaks are more than 5000 feet in height and one of them more than 8000 feet. The western part of the Highlands has its greatest elevation. Its eastern portions comprise the hinterland of the three Guianas, there being a lower lying forest strip in these countries at their ocean front.

A neck of the great Brazilian state protrudes into the Highlands and the Brazilian boundary tends to run along its southern mountain ranges.

The Highland area and the coastal strip of forest which would give it access to the ocean comprise some 350,000 square miles of mountains, grass lands, and forests. It has a great number of rivers. It is an area 4 times as large as Great Britain, 20 times as large as Switzerland, and is equal to the combined areas of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, and Georgia, of the North American Union. In Great Britain the population per square mile is approximately 505; in Switzerland, 252; in the combined North American States, listed above, 142. The population of the Guiana Highlands is less than one person per square mile.

White Colonies in the Torrid Zone

There are portions of the tropic area, both in the Old World and in the New, that have long been settled by white people. There are peoples of European descent in the eighth to the twelfth generation in Cuba, Puerto Rico, Jamaica, and Barbadoes. On the mainland; in tropical Mexico, Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Columbia, Venezuela, Ecuador, Peru, and tropical Brazil, there are white people whose

ancestors came from Europe from three to four hundred years ago. In the tropical highlands of Africa, beginning with Abyssinia and extending to the Transvaal, there is a great area of land adapted climatically to all the elements of the white race, including Nordics. A considerable number of the latter of the second to the fourth generation now live in portions of these tropical uplands.

In the Old World we find, long established in the tropics, such cities as Bombay, Calcutta, Singapore, Manilla, Canton, and Hongkong. In the New World, within the tropics, there are cities such as Mexico City, Havana, Quito, Bogota, Caraccas, Lima, Rio de Janerio, and San Paulo; all of them in areas in which whites have lived for four hundred years or more. It is thus seen that it is more convincing to specify successful white colonies within the tropics rather than enter into argument with those who say that the white race cannot enter the tropics and survive.

"The Tropics" are that portion of the earth's surface approximately 23 and ½ degrees north and south of the equator. There is much land within these 47 degrees of latitude and some of it would be a healthful location for any of the races of man, including the Eskimo and the Patagonian, for there is perpetual snow on some of the equitorial mountain peaks both in South America and in Africa. Areas within the tropics such as the plateaus of Columbia, Ecuador, and Venezuela are looked upon as health resorts for the ailing white man.

The most desirable areas are those which have considerable elevation and favorable winds, the latter alone sufficing to render lowlands inhabitable in the coastal strip of the Guianas which contains almost all the population of these countries. Rio de Janerio, a beautiful city of some 2,000,000 inhabitants, is on the low coastal strip of Brazil but is favored with the trade winds. When there is considerable elevation and at the same times favorable winds there will often be found a desirable climate.

The rain and the heat of the tropics cause vegetation to grow with extraordinary rapidity. The feeble efforts of man with hoe and wooden plow have not been sufficient to cope with the vegetable growth in the lowlands of the tropics. Man, generally, has retreated from this rapid growth and sought the uplands. But there is an immense agricultural advantage awaiting those who attack the tropical lands with the bulldozer and the tractor plow. These instruments, together with other modern aids and discoveries, will tame the lowlands and domestic vegetation will thrive as did the wild. Russian experimentations during the past two decades have advanced certain grains and domestic vegetables well into the arctic circle. Recent American inventions have made practical the individual farmer's distilation of motor oil and fuel oil from vegetation, placing a premium upon the land that yields the most vegetation, and none yields so much as tropical lands. We seem to be on the

threshold of two new worlds of agriculture, that of the frigid and that of the torrid zones.

There are a great number of rivers issuing from the Guiana Highlands, some running northward to the Orinoco, some southward to the Amazon, and other emptying directly into the Atlantic Ocean. Many of these rivers become dry in the dry season, many others do not. They hold great potential water power, even those that become dry for their ample flow in the rainy season could be held by dams for irrigating portions of their valleys.

During our summer months both the Highlands and their coastal strip have heavy rainfall, as does the southeastern part of the United States. During our winter months there is light or moderate rainfall in the Highlands but a considerable portion of the coastal strip has heavy rainfall and it is here in the districts of heavy rainfall that we find the forests. The Highlands proper, with wet and dry seasons, have few forests but produce great quantities of grass and geographers refer to them as "grass lands". Some portions of these grass lands are deemed too wet in the wet seasons and too dry in the dry seasons for the forms of agriculture which have hitherto been applied to them.

Nations that Own the Guiana Highlands

Holland: Dutch Guiana Traded for New York.

This land was formerly a British possession. So enamored were the Dutch of colored labor and sugar

cane that they traded New Amsterdam and the Dutch settlements along the Hudson for the British holdings on the Guiana coast, in 1667. Dutch Guiana has an area of 55,143 square miles. It has a population of 183,000, less than 4 persons to the square mile, almost all of whom live on the coastal strip of lowland, the higher interior being almost without human habitation. There are about 1,000 Europeans in the colony and about 10,000 Indians, the bulk of the population being descendants of Africans and Asiatics who were imported into the New World. Less than three tenths of one per cent of the land is cultivated.

Great Britain: British Guiana Taken from the Dutch.

Holland had three or four settlements on the Guiana coast in 1613, and had penetrated inland three years before the Puritans began the colonization of New England. As a result of war in Europe, Holland ceded what is now British Guiana to Great Britain in 1815.

British Guiana has an area of 89,480 square miles and a population of about 350,000, a little less than 4 persons per square mile. There are approximately 17,000 persons of European descent of whom two thirds are Portuguese. Almost all the remainder of the population are the descendants of Africans and Asiatics, in approximately equal number, that were imported into the New World, the Africans by the Dutch, the Asiatics by the British. About three tenths of one per cent of the soil of the colony is cultivated, but the British have developed certain of its mineral wealth such as gold and

bauxite, and have advanced its foreign trade.

France: The French nation reconnoitered the Guiana coast in 1604 and made a first settlement in 1626. French Guiana has an area of 34,000 square miles and a population of 31,000, about one person to the square mile. There are a few whites. The bulk of the population is Negro, descended principally from slaves imported by the French, and some Indians. Fifteen rivers rise in the mountains and flow through this colony to the sea. Only about 9,000 acres are under cultivation, approximately 14 square miles.

Venezuela: Owns Half of the Guiana Highlands.

Venezuela has an area of more than 350,000 square miles and a population in excess of 4½ million. Some authorities estimate the white population as low as five per cent of the total. Others, counting the white-Indian mixbreeds as white, estimate that "whites" constitute 30 per cent of the inhabitants. Most of the nonwhites are Indians but there are a considerable number of Negroes. There are about 10 persons to the square mile, almost all of whom live on the Andean plateaus north and west of the Orinoco.

A Site for an European Colony

The Highland area as discussed above is a huge block of land, the greater amount of which is not touched by human habitation. In relation to its resources its population is negligible. It could give living room and material prosperity to millions of the population of the

congested areas of Europe. Railroads and highways into the Highlands would quicken the agricultural and industrial development of numerous river valleys and much of the higher grass lands could have ranches sustaining an immense number of cattle. The mineral resources, including gold, bauxite, and oil, would be developed at the same time. A great white civilization would be implanted, easing the conditions of Europe and strengthening those of America.

Sir Walter Raleigh and the Guiana Highlands

I am aware that one more eminent than myself lost his head in an attempt to deal with the Guiana Highlands without giving offense to those who claim it as their private property. Raleigh's problem was to bring a ship load of gold to the English king without giving offense to the Spanish king, who claimed the Highlands. In this effort Raleigh failed and the English king condemned him to be beheaded.

My head, figuratively speaking, would seem to be more insecure than was the head of Raleigh. He had to avoid giving displeasure to Spain. I stand to displease Great Britain, France, Holland, and Venezuela.

The nations which hold this mighty undeveloped portion of the New World have legal title to it and their possession of it is not open to question either in law or fact. These nations have legal right to keep this land, vacant, and forbid any portion of the population of Europe from settling upon an acre of it. The United

States of North America has a legal right to aid and abet these nations in holding these vacant areas against any European power or powers that might wish to settle them. There would be nothing illegal in holding these territories for another four hundred years without using them for human habitation, and, possibly, the present holding nations might find a legal procedure if they should decide to remove the few peoples that are on these lands and make the lands a desert so far as population is concerned. This note on the Guiana Highlands is not concerned with law or with title. It is part of a larger text which holds that the migrations of Europeans to the Western World is an uncompleted racial migration and that the nations that are in possession of the vacant lands of the Western World have a racial mission to effect their settlement.

An Internationalized Colony

A great European colony could be quickly established in the Guiana Highlands if the nations that have political control of it should pool their respective interests and set up an efficient government to effect its settlement.

Each of these nations could charge against the New Colony a just compensation for their several contributions to it and profit greatly through its Europeanization. The difference between the value of the island of Manhattan, when the Dutch traded trinkets of the value of $24.00 for it, and its present value; and the difference between the value of New York, when the

English exchanged a portion of Guiana for it, and its present value; is a mighty difference, a many million fold difference. But however much the Dutch profited from their trade with the Indians, and however much the English profited from their trade with the Dutch, the profit that accrued flowed from the Europeanization of North America, a principle that has not been applied to the Guiana Highlands.

Variations of the Germanic tongue are widely spread in Europe, and two of the three Guianas already possess official languages of this tongue. If the speech of Holland should be selected as the official language of the colony it might best suit the prospective colonists for that speech is transitional between the continental German and the Anglo-Saxon variation, and it is readily acquired by a very great number of the peoples of Europe and of the Western World.

A superbly efficient group of first settlers, if they should desire to assume the task, could be drawn from the hardy Boer and British peoples of South Africa who are sorely pressed through competition with the African Negro. The white population of South Africa is outnumbered four or five to one by the colored populations. The elements of the white race that are in South Africa face a difficult future. That rural portion, especially that portion in the semi-desert areas of the western areas of the Union, would have many individuals highly qualified to implant their kind and their culture in the Guiana Highlands.

Those who oppose any program which would set up this immense territory for a home for European peoples can best be silenced by a simple statement of fact, that this land has lain vacant during four hundred years of European title to it and that no one nation more than another has a moral right, at least, to prevent the conversion of vacant areas of the Western World to human habitation. Had the nations that have taken the principal part in transplanting Europeans to the New World thrown their arms around their vacant lands and prevented other Europeans from settling upon them, many areas which are now the cultural centers of the Americas would be as sterile of human habitation and cultural progress as are the component political areas which constitute the Guiana Highlands.

The United States of North America, Canada, Argentina, Chili, Uruguay, and Brazil have grown great through European immigration. A similar growth in culture and political power will develop in the remainder of the Western World when it is Caucasianized.

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NOTES

CHAPTER I

1. The Scandinavian Peninsula had been under an ice sheet of great depth which had extended well into Germany. The Proto-Teutons, following the retreating glaciers, were well established in the peninsula some 12,000 years ago (Grant, Passing of the Great Race, p. 169)). There may have been human habitation on the southern tip of Sweden 15,000 years ago (Svanstrom and Palmstierna. p. 1).
2. The record of Herman as found in the text is based principally on The Annals of Tactitus, published 116 A. D.
3. Schoenfeld, p. 18.
4. Merivale, Vol. IV, p. 270.
5. Strabo, 7:1-4.
6. Tacitus, Annals, II, 88.
7. Josephus V, 9.
8. Ibid, IV, 6.

CHAPTER II

1. Breasted, p. 692.
2. An English translation of this letter is given by J. H. Robinson, Readings in European History, Vol. I, p. 150.
3. Tacitus, Germania.
4. See note on the Lombards in Appendix A.
5. The Slavs and Teutons are closely related peoples (see p. 169).
6. Brooks, p. 77.
7. The Bible, Acts 4:10-12. ". . . Jesus Christ of Nazareth . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved".
8. See Note 23 of Chapter III.
9. It required 18 expeditions during a period of 30 years to effect the conquest of Old Saxony (R. H. Hodgkin, Vol. II, p. 398).

CHAPTER III

1. (The teachings of a Jewish sect established as the state Religion of the Roman Empire). "The first fifteen bishops of Jerusalem were all circumcised Jews; and the congregation over which they presided united the law of Moses with the doctrine of Christ" (Gibbon, Ch. 15). Jews from the Old Dispensation were raised from the dead to be with Jesus at his transfiguration and ancient saints of the Jewish race left their graves and walked the streets of Jerusalem when Jesus had arisen from the dead, clearly indicating that Christianity had issued from Judaism (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36); Matt. 27:52-53). The early Church Fathers appropriated the Old

Jewish Scriptures as their own. Saint Ambrose, in his lauditory funeral oration of the life and work of the Emperor Theodosius who by imperial decrees expelled the great Gentile religions from the Roman Empire, makes 90 quotations from the Scriptures, 60 of them being from the Old Testament (Mannix).

2. (Roman Emperors ruling as tyrants). Tacitus makes the comment that Augustus Caesar consulted the Senate only in matters concerning the army. Diocletain (who preceded Constantine) assumed the diadem and ruled in the spirit and power of an Asiatic despot. He was cruel in his dealing with the Roman Senate, and, objecting to the familiarity of the Roman people remained away from Rome during the most of his resign. Constantine perfected the policy initiated by Diocletian by abandoning Rome and establishing his seat of government at Constantinople, a city which he built. Here he appears as an absolute monarch, cut off entirely from republican memories in the Rome he had abandoned and severed as well from the ancient religious ties associated with the Roman republic through his having set up the Christian creed as his official religion. "The republican traditions of the Eternal City, the jealous feeling of the great Roman Houses, the whole spirit of Rome, were antagonistic to the new imperial policy" (Cutts, p. 22).
3. (Unworthy of the human intellect). ". . . they deem it incompatible with the majesty of the heavenly host to confine the gods within walls, or to mould them into a likeness of the human face; they consecrate groves and coppices, and they give the divine names to that mysterious something which is visable only to the eyes of faith." (Tacitus, Germania, Ch. 9, speaking of the religion of the German peoples). "The Normans and the Saxons held odious the superstition to which the Franks and the English had descended" (Hume, Vol. I, p. 52). A similar objection to the theology of Christianity was set forth by educated Romans when that religion was being advanced by imperial decrees upon the peoples of the Roman Empire. They were familiar with the myths of savior-gods and considered them as fantastic speculations of the various sects with the view of enhancing the power of their several founders by attributing to them a divine genealogy. But the Roman people were not permitted to consider the Christological concepts as a myth. These concepts had to be accepted as a fact, without question, and no other form of religious worship was allowed. "In 392 the practice of pagan worship was forbidden under the same penalties which were inflicted for treason and sacrilege. When Honorius ascended the throne as Emperor of the West (395), he too issued edicts against the public worship of the pagan gods, and the revenues of the temples were confiscated and the temples themselves were destroyed". (Madden, p. 3).

4. (Savior-God cults in Gaul). Among the religions following the Romans into Gaul was the cult of Cybele, that of Isis, and that of Mithra. "These were personal religions, preaching sin, purification, salvation, and immortality" (Sedgwick, France, p. 11).
5. (Savior-God theologies derived from similar myth). There were many Gentile Savior-God religions, all older than the Christian faith, with their respective theologies differing only in minor detail. Sixteen, or more, of these Savior-Gods had been crucified. Graves, Ch. XVI, gives a list of them. Brooks, Ch. XIX, gives a list of Gods born of mortal woman, all virgins. The Christian theology has closer kinship to the Greek theologies save that it is strikingly alike that of the Hindu Savior-God, Krishna, who was born of a virgin, 600 B. C. A star shone at Krishna's birth, which was in a cave; he was adored by shepherds, performed miracles, was crucified, and is to come again to judge the earth. (See also Robertson, pp. 97, 181, 189-190). The early Church Fathers recognized the similarity of Christian and Pagan theologies and held that true divinity issued from heaven to earth only through Jewish channels, and for that reason the Christian theology was the only true one.
6. (A holy ghost and a sacred hippopotamus as divine agents impregnating mortal woman and creating a Savior-God). There was error in the assertion that Buddhist theology held that a hippopotamus was the divine agent in impregnating the Buddhist Mary some 500 years before the Christian era. It was not a hippopotamus but an elephant, a *white* one, sent from Heaven, which effected the impregnation. Buddha, the God-man, was born on December 25th. His birth was announced in the heavens by a star. The angels sang. He was visited by wise men. He stood upon his feet and spoke at the moment of his birth. When he was converted he was attacked by demons. He was baptised, transfigured, performed miracles, and left a foot-print on a mountain in Ceylon as he stepped off in his ascension through the air to heaven. Speaking of Buddha, Cushing, pp. 88-89, says, "The myth of his incarnation was devised to enhance his glory. . . . These stories are too crude and material to be compared in any way with those which attend the birth of Christ".
7. (Charlemagne accepts crown from Pope). At the end of a religious service and while Charlemagne was still kneeling before the altar in silent prayer, Pope Leo III advanced with a diadem in his hand, placed it upon the head of Charlemagne and pronounced him "Emperor of the Romans". This crowning was at Rome, Christmas day, 800. Charlemagne later stated that he had not requested the crown from the hands of the Pope, that the item of the crowning was a surprise to him. He considered himself the head of both the State and the Church and shortly before his death, 814, he crowned

his son co-Emperor with his own hands and without the aid of Pope or priest.

8. (The Pope as the spiritual and temporal ruler of the world). Gregory VII said, "The Roman Church was founded by God alone; she never has erred and never will err, and no man is a Catholic who is not at peace with her. The Roman bishop alone is universal. He may depose bishops and reinstate them, he may transfer them from one See to another, he may depose emperors, and may absolve the subjects of the unjust from their allegiance. No synod without his consent is general; no episcopal chapter, no book, cannonical without his authority. No man may sit in judgment on his decrees, but he may judge the decrees of all" (Sedgwick, Italy, pp. 91-92). It was this Pope, who, having gained the political support of the opponents of Henry IV, excommunicated that Emperor and absolved his subjects from allegiance to him. Henry was forced to accept his crown from Gregory. Innocent III, Pope from 1198-1216, a master at the game of politics, placed the papal yoke on most of the nations of Europe. John, the King of England, yielded "to our lord the Pope Innocent and his successors, all our kingdom of England and all our kingdom of Ireland to be held as fief of the Holy See" (Sedgwick, Italy, Ch. 12). This universal and unlimited power possessed by the Popes over the governments of mankind was conferred upon the Roman Church by two Jews; principally by one Symeon or Simon, who had taken the Gentile name of *Peter;* but also reinforced by one, Saul, who had taken the Gentile name of *Paul. Simon* had been selected by Jesus as the disciple on whom he would build his church. Among the places visited by Simon was Rome. Simon had been given much power by Jesus, and the papacy held that Simon had conferred his authority upon the Roman Church. The Roman Church, however, from time to time, had difficulty in enforcing the powers of Simon and Saul on the nations of Europe and in several such instances the Pope would cite other Jews as well as Simon and Saul as the source of his power, quoting from Jeremiah and Isaiah, but always affirming that it was certain Jews who had given him authority over the peoples and the governments of earth.

9. ("The Keys"). Simon had the power of the Keys, and the Pope held that he was Simon's agent with full authority to act for him. Jesus, speaking to Simon, had said, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and that whatsoever thou shalt loose on earth shall be loosed in heaven". (Matthew 16:18-19). The heathen Saxons, not being thoroughly schooled in the doctrine of "The Keys", had assumed that the Pope carried keys to Hell as well as to Heaven and earth. By derivitive doctrine and by oft as-

serted papal directives the Popes seemed to have the power to send people to Hell, but I know of no instance in which a Pope boasted that he carried the keys to Hell and could send people there and lock the door. Though he does not carry the keys to Hell and cannot lock the door, yet he does have such authority as to enable him to keep a lost soul under control if it should escape from Hell and appear on earth or in Heaven, for he can "bind" it in either place. While the underlying theory of papal power was based upon the claim of apostolic descent from Peter, yet it would be incorrect to assume that the papal yoke was fastened on the neck of Europe solely by "Peter". Papal ascendency during the Dark Ages was attained, in large measure, by forgeries of political and ecclesiastical documents, many of them. Papal political ascendency rested principally on the forged "Donation of Constantine": its ecclesiastical ascendency rested principally on the "False Decretals of Isadore." These forged documents were used by the papacy to impose upon the ignorant and credulous Frank kings. They were exposed as forgeries by intellectual Catholic laymen during the early phases of the Renaissance. (See Wheless, particularly his chapter The Church Forgery Mill). Bryce (p. 100), says, the ". . . most stupendous of all the mediaeval forgeries, which under the name of the Donation of Constantine commanded for seven centuries the almost unquestioning belief of mankind." The same author, speaking of the value of the forged Decretals to the Roman Church, says, "By the invention or the adoption of the False Decretals it had provided itself with a legal system suited to any emergency," (p. 156).

10. The Ten Commandments are composed of the Commandments which concern the relation between the Jews and their God; and those which relate to the conduct of man toward his fellow man. In the first group God announces to the Jews that He is their God. (1) That they should have no other God. (2) That they are not to bow down to any graven image under penalty of punishment to the third and fourth generation. (3) That they should not take His name in vain. (4) That they keep the seventh day of the week a holy day in commemoration of His rest on that day from the labor of creating the universe. The conduct Commandments which follow the four above are, (5) Honor should be given to their fathers and their mothers. (6) "Thou shalt not kill kill". (7) "Thou shalt not commit adultery". (8) "Thou shalt not steal". (9) "Thou shalt not bear false witness against thy neighbour". (10) "Thou shalt not covet anything that is thy neighbour's" (Exodus 20: 1-17). The Jews, themselves, doubtless held the latter six of the Commandments long prior to God's conversation with Moses on Mount Sinai, for He had selected them as His chosen people and had made His covenants with them centuries before the time of Moses. We may

assume that God would not make such commitments to a people who did not know the difference between right and wrong. In any case the latter six of the Commandments are found in essence in the Egyptian moral code which antedated the migration of the Jews from that country; and in the Babylonian code long prior to the exile of the Jews in Babylon. Speaking of the Hebrew creed, Robertson (p. 76) states, "There is no ethical principle in its whole literature that is not to be found in the sacerdotal literature of Egypt, Persia, India, or in the non-sacerdotal literature of China and Greece. And with the Hebrew ethic there is almost constantly bound up the ethic-destroying concept of the One God as the patron of one people, who only through them consents to recognize the rest of the human race".

11. (A revealed religion presented as more effective in social control). "Greek and Roman history had not given evidence of what might be done by a revealed religion, issuing from supreme deity and enforced by sanctions of eternal reward or eternal punishment". (Gibbon, Vol. II, p. 254). That Christianity as a revealed religion, in its form as a State Religion, was inadequate to maintain high moral standards is demonstrated in the history of Constantinople, a city built by Constantine as a capital for his new Christian Empire. The first bloodshed in this new city was that of priests fighting each other over doctrinal views. Numerous riots ensued and large numbers of people were killed, particularly over the formation of the doctrine of the Trinity, the placing of three Gods in one Head.

Lecky, speaking of the moral history of Constantinople, says: "The first Christian emperor transferred his capital to a new city, uncontaminated by the traditions and glories of Paganism; and there he founded an empire which derived its ethics from Christian sources, and which continued in existence for about eleven hundred years. Of that Byzantine Empire the universal verdict of history is that it constitutes, without a single exception, the most thoroughly debased and the most despicable form that civilization has yet assumed. . . . A boundless intolerance of all divergence of opinion was united with an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions. Credulity being taught as a virtue, and all conclusions dictated by authority, a deadly torpor sank over the human mind, which for many centuries almost suspended its action, and was broken only by the scrutinizing, innovating, and free-thinking habits that accompanied the rise of the industrial republics in Italy". (Lecky, pp. 15, 16). In western Europe the depressing influence of Christianity as a State Religion was to continue for about seven hundred years and was but gradually broken by the Teuton's developing secular states independent of Church authority. The brutality of the Inquisition in

opposition to modern learning shows the hatred that a *revealed* religion can generate when its tenets are questioned. Gibbons, Ch. IV, refers to the pure and austere morals of the early Christians. Lecky, p. 17, says, "In the first two centuries of the Christian Church the moral elevation was extremely high, and was continually appealed to as a proof of the divinity of the creed".

12. (The morality of the Christian Franks). Lewis, p. 69, speaking of the morality of the Christian Franks, says, "Whose morality was really lower than that of the ancient Germans in their heathen days".

13. (Depravity of the house of Clovis and that of Constantine. The Christian religion was imposed on the Franks by Clovis (Louis), 496, who was the first Christian king of the Franks; and imposed on non-Christian peoples in the Frank Empire by Karl der Grosse (Charlemagne).

Clovis—He united all Franks under his crown. Sigbert, another Frank king, had long been a friend and ally of Clovis. Clovis sent a message to Sigbert's son, "Your father is lame, and too old to remain king". The son had his father assassinated. Clovis then had the son slain and he, himself, made king. He bribed certain noblemen to dethrone another prince. He then struck down this prince with a battle axe. "When he had put all his kindred out of the way he was often heard to lament that he was left friendless and alone; but this, too, was out of cunning, in order that any of his relatives that might have escaped him should be induced to reveal himself, and so fall into his power. There is scarcely a record of peoples richer in cruelty than the Franks, or any royal house more abundant in crimes and blood than the Merovingians". (Lewis, p. 60). Clovis had allowed religious liberty to his subjects as long as he was pagan. "His ambitious reign was a perpetual violation of moral and Christian duties; his hands were stained with blood in peace as well as in war; and as soon as Clovis had dismissed a synod of the Gallican church, he calmly assassinated all the princes of the Merovingian race". (Gibbon, Vol. III, p. 175). "Few men have ever been further from what Christ called 'The Kingdom of Heaven' than this grasping and brutual Frankish chief, to whom robbery, falsehood, murder were, after his baptism, as much as before it (perhaps even more than before it), the ordinary steps in the ladder of his elevation". (Thomas Hodgkin, p. 193).

The Sons of Clovis—The four sons of Clovis inherited their father's bloody and violent disposition. "The four brother kings were all worthy sons of their wicked father—daring unscrupulous men of war, destitute of natural affection, cruel, lustful, and treacherous". (Oman, p. 113). Three of them defeated the

ruler of Burgundy and had this ruler and his wife thrown into a well. One of them was killed in this struggle, the other two killed the infant sons of their dead brother and took his possessions. One of them bound his own son, his son's wife, and their young sons to the pillars of a wooden house and burned them to death by firing the building. (Oman, p. 121).

Karl der Grosse (Charlemagne) and his brother inherited the throne of the Franks. The brother died, leaving two young sons. Karl tried to get possession of them but their mother fled with them to the King of the Lombards. Draper, p. 374, says, "The private life of Charlemagne was stained with great immoralities and crimes. He indulged in a polygamy scarcely inferior to that of the khalifs, solacing himself with not less than nine wives and many concubines". Hallam, p. 13, says that Karl divorced nine wives. Lewis states that Charlemagne not wishing sons-in-law with heirs that might claim inheritance, encouraged his daughters to seek sex relations out of wedlock. Charlemagne, as we have seen, beheaded four thousand five hundred helpless Saxon prisoners of war because of their imputed part in throwing off Christianity and opposing the Frank conquest of Saxony. His near descendants maintained the bloody record of their family.

The Christian religion was imposed on the Roman Empire by Constantine and his sons.

Constantine—Gibbon states that the last years of Constantine were characterized by weakness, meanness, fraud, and exactions from his representatives. He put his wife, Fausta, to death by scalding. He executed his oldest son, Crispus, an amiable youth of great military ability (who probably had excited the jealousy of his father). The inhumanity shown by Constantine in killing his brilliant young son, and of his having scalded his wife to death, produced a wide public condemnation of his acts which was said to have led to his conversion to Christianity. Zosimus, a Pagan historian, says that Constantine, tormented by remorse, applied to the great Gentile religions and was sternly told that there was no expiation of such crimes, and that an Egyptian magician told Constantine that the Christian religion had lustrations for the forgiveness of all sins. Sozoman, a Christian writer, says that it was a philosopher, Sopater, who referred the distressed Constantine to Christianity. (See Cutts, p. 345).

Sons of Constantine—The eldest of the three sought to take the possessions of the second and was slain in the attempt. The second son obtained the possessions of the eldest and did not divide them with the third—Constantius. The second son was killed in an insurrection and Constantius became sole emperor. Constantius enforced "a promiscuous massacre which involved

the death of two uncles of Constantius, seven of his cousins, of whom Dalmatius and Hannibalanius were the most illustrious, the patrician Optatus who had married a sister of the late emperor, and the prefect Ablavius, whose power and riches had inspired him with some hope of obtaining the purple. If it were necessary to aggravate the horrors of this bloody scene we might add that Constantius himself had exposed the daughter of his Uncle Julius, and that he had bestowed his sister in marriage on his cousin, Hannibalanius". (Gibbon, Vol. II, p. 176).

14. (Mary as the "Mother of God" and her Son as co-equal with God). The Goths at this time held the southern portion of Gaul (France). Goths, Vandals, Burgunds, and Lombards when conquering portions of the Roman Empire had adopted the Christian faith of their subjects. They were "Arians", a sect deemed heretical by the Roman Church which the Franks represented. The Arian theology grew out of the speculations concerning the relation of Jesus, as God's Son, to God, Himself. Arius, a noted divine, held that a son could not be co-equal with his father in the matter of time, that a son could not be as old as his father; and that God's Son both in His status in Heaven and in His status on earth should be considered as the first and the holiest of all things that had been created. The Arian concept prevailed over a great portion of the Christian world. Athanasius, also a noted divine, opposed the creed of Arius, and held that God's Son was as old as His Father, uncreated, and that when He chose to take on human form through the womb of Mary, that Mary had become God's Mother.

The Christian priests were divided on this question; a division which led to many violent personal struggles. The pages of Theodoret, a historian of the Church of the years 322 to 427, are filled with the Arian and related heresies. Theodoret was a follower of Athanasius and when the Emperor Constantine had restored Arius to office. Theodoret says that God "burst the bowels" of Arius and prevented him from administering the office. No phase of Christian theology has given more concern to the Church than the speculations over the nature of the divine conception. God's covenants had been made with Jews, and the Messiah's descent was to be through the lineage of David. In the matter of conception it is the function of the female to supply the ovum and the function of the male to supply the sperm from which the child develops. If the ovum was from the Virgin and the sperm from the Holy Ghost, the child would be half-Jew and half-God according to the known laws of heredity. If, in the divine conception, the Holy Ghost supplied both sperm and ovum the divine child truly would not be of Jewish descent, for in this instance the mother had performed only the functions of a "wet nurse", extended into the prenatal stage.

15. (That Karl had destroyed the Sanctuary). Charlemagne, being a German, would be aware that the spiritual center of Saxon resistance to subjugation would center in their adoration of Herman. In his first campaign into Saxony, A. D., 772 he laid waste the country and "desolated the great heathen sanctuary of the people, the Irmansaule, at Stadbergen, on the Diemel, a monument supposed to stand where Arminius (Herman) had destroyed the legions of Varus", in the battle of the Teutoberger Forest, 9 A. D. (Lewis, p. 83; see also Oman, p. 346).
16. (Teutonic gods commemorated in the names of the days of the week). Sunday (day of the sun); Monday (day of the moon); Tuesday (day of the war-god, Tew); Wednesday (day of the supreme god, Woden); Thursday (day of Thor, the god of thunder); Friday (Frigg's day, in commemoration of the mother-god, Frigg); Saturday (day of Saturn), one of the oldest deities, son of heaven and earth, and with different names in many countries. The name is not of Teutonic origin.
17. (Men deemed to be gods). The first altar to Augustus Caesar in Gaul was at Lugdunum (now Lyons, France). "The altar stood before a colossal statue of the emperor. A nobleman of the Gauls accepted the office of pontiff, assisted by a ministry of Gaulish flamens. The worship of Caesar Augustus thus inaugurated in the province, became extended throughout it." (Merivale, Vol. IV, p. 175). Emperor worship spread from Gaul to Spain. (Tacitus, Annals, Bk. I, 78).

    Julius Caesar was the first of the Roman rulers to be classed with the gods, but he was not officially deified in Rome until after his death. Augustus Caesar while yet alive was worshipped as a god in the provinces of the empire, but he too was not officially deified in Rome until after his death. To officially place Augustus among the gods it was necessary to get testimony to the effect that his body's image had been seen rising from the earth and ascending to the sky, and such testimony was given by a retired government official, an "eye witness" of the event. (Grenier, p. 280).
18. (Herman's brother. Herman's brother (see page 27) had become a Roman citizen, was an officer in the Roman army and had taken the Roman name, Flavus. The attempt of the Roman Empire to re-establish authority in Germany continued for more than five years after Herman had destroyed the legions of Varus in the Teutoberger Forest, 9 A. D. Toward the close of the this war Herman's brother was with the armies of Germanicus Caesar. A small river, the Weser, ran between the two armies. Herman called out to the Romans to have his brother brought to the river bank that he might talk with him. The escorts which accompanied the two brothers were dismissed and they were left to greet each other. "Arminius

(Herman) asked his brother whence the disfigurement of his face? (He had lost an eye). On being told the place and battle, he inquired what reward he had received. Flavus mentioned his increased pay, the chain, the crown, and other military decorations; Arminius scoffed at the cheap rewards of servitude.

"They now began to argue from their opposite points of view. Flavus insisted on 'Roman greatness, the power of the Caesars; the heavy penalties for the vanquished; the mercy always waiting for him who submitted himself' . . . Herman 'urged the sacred call of their country; their ancestral liberty; the gods of the German hearths; and their mother, who prayed, with himself, that he would not choose the title of renegade and traitor to his kindred, to the kindred of his wife, to the whole of his race in fact, before that of their liberator'. From this point they drifted, little by little into recriminations; and not even the intervening river would have prevented a duel, had not Stertinius run up and laid a restraining hand on Flavus, who in the fullness of his anger was calling for his weapons and his horse. On the other side Herman was visable, shouting threats and challenging to battle; for he kept injecting much in Latin, as he had seen service in the Roman camp as a captain of native auxiliaries". (Tacitus, Annals, Book II, Ch. 9-10).

19. (Herman and Jesus of the same age and generation). We know that Herman was 25 years old when he destroyed the legions of Varus in the Teutoberger Forest. This battle was fought 9 A. D. Herman was born, then, 16 B. C. It has long been known that there is an error of as much as 4 years in the Christian calendar. It is certain that Jesus was born at least 4 years prior to the accredited date, and that the date of the crucifixion should be moved back to 30 A. D.

Astronomical calculations in Sky and Telescope, discussed by Howard W. Blakeslee, Associated Press Science Editor, December 27, 1943, states that it is known that an error of as much as 4 years exists in the calendar and possibly an error of as much as 11 years. He accredits the error to a Roman Abbott in the 6th century.

Dr. Albert T. Olmstead, of the Oriental Institute of the University of Chicago, in Current Religious Thought, published by Oberlin College, January 1941, believes that date of Jesus' birth was probably between 20 B. C. and 15 B. C. His estimate was based on the known fact that the Jews when in their Babylonial exile adopted the Babylonian calendar, and that late discoveries of Babylonian astronomical tablets give data with scarcely the probability of error of as much as one day. According to this calculation Jesus was approximately 50 years old at his death. Bishop Irenius, an early Church Father, who was born 120 A. D. says that Jesus lived to be about 50 years old and that he obtained this informa-

tion from a man who knew the Apostle John. (See Graves, p. 130; and Wheless, who gives a quote from Irenius, p. 143).

State documents were not dated in the Christian chronology until the time of Charlemagne, 800 A. D. But it was known that Jesus, Herman, and Augustus Caesar had lived in the same generation; for Augustus Caesar had died 14 A. D., Herman had died 21 A. D., and the death of Jesus was accredited to 33 A. D. The Priests of Herman, had they chosen to do so, could have said to the Priests of Jesus *that the chronology of one of the cults could be interchanged with the chronology of the other and that it would be more seemly for German documents to be dated from the birth of Herman than from the birth of Jesus.*

20. (Tribute money from the mouth of a fish). The Bible, Matthew 17:27.

21. (Christianity nurtured by a subdued people). At the time of Jesus there were approximately 100,000,000 people in the Roman Empire, about half of whom were slaves. The conditions of the slaves had been greatly improved by a number of laws instituted by pagan emperors prior to Christianity becoming the Roman State Religion in the fourth century. Lecky, page 45, points out that the golden age of Roman law was under pagan emperors, particularly Hadrian (117-138) and Alexander Severus (222-235) who instituted almost all the important measures for redressing injustices, elevating oppressed classes, "and making the doctrine of natural equality and fraternity of mankind the basis of legal enactments".

The institution of slavery was in full flower when the New Testament was written with its spiritual promises to the oppressed. These promises and instructions, however, were of such nature and in such terms as to commend themselves to government officials operating under an Absolute Monarch, nor would they be overlooked by those engaged in economically exploiting the mass of the people, as will be seen in the following extracts: "Honour the king" (I Peter 2:17). "Submit yourselves to every ordnance of man for the Lord's sake', whether it be the king or his governors (I Peter 2:13). "Servants, be subject to your master with all fear; not only to the good and gentle, but also to the froward" (I Peter 2:18). "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart" (Ephesians 6:5-6). "That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" Matthew 5:39). "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven" (Matthew 6:19-20). "Christianity for the first time gave the servile virtues the foremost place in the moral type. Humility,

obedience, gentleness, patience, resignation, are all cardinal or rudiamentary virtues in the Christian character; they were all neglected or underrated by the pagans, they can all expand and flourish in a servile position" (Lecky).

22. (Untainted with alien blood). "Personally I associate myself with the opinion of those who hold that in the peoples of Germany there has been given to the world a race untainted by inter-marriage with other races, a peculiar people and pure, like no one but themselves; whence it comes that their physique, in spite of their vast numbers, is identical; fiery blue eyes, red hair, tall frame, . . . " (Tacitus, Germania).

23. (Subsidized Christian Anglo-Saxon priests from Britain). The Anglo-Saxon conquerors of Britain retained their heathen religion for 150 years. Then, Ethelbert, one of their kings, married a Frank princess who was allowed to bring with her a Christian bishop. Ethelbert adopted the religion of his wife. Pope Gregory (Gregory the Great) was permitted to send to Britain a large number of priests who arrived in 597, accompanied by Franks as interpreters for at this time the Saxons and the Franks spoke the same language. These priests were sent with the instruction that no violence should be used in installing the Christian creed.

When King Ethelbert and certain of his noblemen had accepted the Christian faith Pope Gregory wrote a letter to Ethelbert warning him that the end of the world was approaching and that he should use all methods, including *force,* to get his subjects into the Christian fold (Hume I, p. 27). The missionary priests and the new converts spread everywhere throughout the kingdom the awful fact that the end of the world was at hand, that God's Voice on earth (the Pope) had revealed the dire calamity that was approaching, that the King, himself, had joined the church that he might have clean hands when God's Son and his angels appeared in the sky and the dead arose from their graves. The priests dwelt on the parable of the sheep and the goats (Matthew 25:31-46), that the Son of God would sort the peoples of the earth; those who were Christians He would place among the "sheep", and give them life everlasting; those that were not Christians He would place among the "goats", and deliver them to eternal damnation.

The Anglo Saxons have long been known as a prudent people and having been forewarned that the end of the world was at hand few of them wished to be "goats". Even in midwinter as many as ten thousand of them were baptised in the River Thames on a single day (Holweck, p. 118).

Prior to Charlemagne both Martel and Pepin the Short (Frank kings) in attempts to subjugate the Frisians (coastal Saxons) had granted all possible aid to Anglo-Saxon missionaries from Britain

who would enter the land of the Frisians and soften them in their attitude toward the Franks and the new religion which the Franks desired to impose upon the Frisians. The most celebrated of these missionaries was the Anglo-Saxon nobleman, Winfred, who was given a church name of "Bonifice' 'and designated by the Pope as missionary to the Germans. In Germany, Bonifice gained undying fame by cutting down the sacred "Oak of Thor". When he was old he came to the Frisians, some of whom had remained pagan and these killed him. "Their intereference (that of the priests) made Christianity seem to the Frisians, as it did afterward to the Saxons, to be one with subjection and slavery" (Lewis, p. 75). Boniface, himself, recognized that his success in Germany issued not from the power of the Gosple but from the sword of the Franks. He said, "without the aid of the prince of the Franks, I should not be able to rule my church nor to defend the lives of my priests and nuns, nor keep my converts from lapsing into pagan rites and observances" (Oman, p. 291). It seems that fear of the sword of Charles Martel saved the life of Boniface when that missionary cut down the Oak of Thor (some call it the Oak of Woden).

24. (The Saxons who had remained heathen fell back upon the Angles and the Danes). The pagan Saxons fled northward to escape subjection and Christianization by Charlemagne. They stimulated the natives to concur in enterprises of revenge. The Northmen held odious the superstition to which the Franks and English had decended (Hume, pp. 51, 52). "Many fled to the kingdoms of Scandinavia, and mingled with the Northmen who were just preparing to run their memorable course, revenged upon the children and subjects of Charlemagne the devistation of Saxony" (Hallam, p. 11). Charlemagne's "aggressive policy on the southern borders of Denmark, aroused, however, the hostility of the Danes, and King Sigfried gave aid and shelter to those who had rebelled against Charles" (Jgerset, p. 51).

25. (Northmen sustain their attack for more than 200 years). The Northmen began their attacks on Britain, 787. A strong naval force ravaged the coast of Friesland in 810, four years before the death of Charlemagne. In 834 they struck in force at Britain, at the mouth of the Thames. In 845, 857, 861, and 885 they attacked Paris. The English bought them off from time to time. The Franks paid tribute to them for a considerable period. Shortly after 1,000 they were masters of England. Early in the struggle "Normandy", in France, was ceded to the Northmen. From Normandy another wave of them conquered England for a second time, 1066. From the first record of their attacks upon Britain, 787, to their final conquest of that country, 1066, the Northmen assaults stretched over a period of 279 years. Throughout this period they had sometimes fought each other

for the choicest lands and gradually had adopted the religion of their subjects for they were wholly outnumbered in the lands they had conquered. In the later phases of their attacks certain of their princes who had retained possessions in their homeland sought to introduce Christianity in Norway and Sweden that their holdings might have one religion as well as one government.

26. (Massacred the Christian priests and monks). In its first of 18 campaigns into Saxony the mighty Frank army had destroyed the racial sanctuary to Herman to impress upon the Saxons a conviction that Herman, who stood as the soul of the race, had no power to resist the numerous forces arrayed against Saxony. The Christian missionaries had boasted of having cut down the sacred Oak of Thor, with the view of belittling the racial gods of the Saxons. The patriotism embodied in Herman worship, and the sacred groves and trees dedicated to the nature gods, were treated with contempt by the invading Christians. When other heathen Teutons came to the aid of the Saxons they struck in Berserk rage at the sacred places of Christendom, and with a bloody fury they hunted the Christian priests whom they considered the instigators of Charlemagne's "Baptism or Death" order to the weakened ranks of Saxon warriors. "They spared no sanctuary (of the Christians), and nothing holy could stay their rapacious and destructive hands" (Jgerset). "They especially plundered churches and cloisters" (Sorensen, p. 27). "The priests and the monks who had been commonly spared in the domestic quarrels of the heptarchy were the chief objects on which the Danish idolators exercised their rage and animosity" (Hume, Vol. I, p. 54).

27. (The Russian Empire founded on Swede colonies). For many centuries the Swedes had been familiar with the river-ways lying between the Baltic and the Black seas. Under Rurik, in 862, they came as an organized ruling class and kept a large area under their political control. Their contact with Sweden gradually weakened and after two hundred years the Slavic influence predominated (see Svanstrom and Palmstierna, chapter on The Viking Age). "They gave Russia her name and governed her, few though they were in number. They broke the Mongolian yoke. Rurik's last descendant died as Tsar in 1598" (Stefansson, Introduction, IX). (See also Jgerset, section on Viking Expeditions Eastward).

28. (The heathen Teuton assault on Constantinople). "They sought out especially and seized the priests, tied their hands behind them, and drove with their maces long nails through their heads" (Tooke, Vol. I, p. 160). The heathen forces engaged in setting up the Russian Empire was composed principally of Swedes, but other peoples, including Angles, are mentioned as accompanying the Swedes.

29. (The "apostate" Anglo-Saxons who had abandoned the gods of their race). The Anglo-Saxons had been in Britain for near 350 years, and had been Christians for near 200 years, when set upon by their heathen brethren from the North. In their heathen days the Anglo-Saxons had been considered foremost among the mighty warriors produced by the Teuton breed. They had been the first to come in conflict with the Roman army. They had been first in wresting a portion of the Empire from Roman political control. They had been feared by other Teutonic tribes. A Christian priest of Britain in its pre-Saxon days says that the Saxons were hated alike by God and man. Roman Britain held them to be of audacious courage and extremely dangerous enemies on sea or land. "the most ferocious of all enemies" (R. H. Hodgkin, Vol. I, p. 19). Hume, when considering the subjection of the Anglo-Saxons by the Northmen, states that the Anglo-Saxon reverence for the clergy and the church had reduced them from their ancient warlike spirit. Anglo-Saxon princes had made many pilgrimages to Rome. They had perpetually pledged financial support to the Roman Church: such as a perpetual grant to sustain the lamps of Saint Peter, to sustain the lamps of Saint Paul, and a third grant to the Pope. The papacy had gained a great authority in Britain by the time the Northmen began their attacks. The priests had early obtained a change in the ancient laws of inheritance in which they and not the kinsmen might obtain property in reversion, and pronounced excommunication and curses upon any person who objected to this change in the ancient laws. The clergy set themselves up as a sacred caste, and the penalty for stealing from a bishop was greater than stealing from the King of England, himself. The violation or the failure to comply with many of the church rules were offenses punishable by the state. The tithe, a gift of a tenth of one's earnings to the clergy, was made compulsory by law. Hume says, "The English trusting entirely to supernatural assistance neglected the ordinary means of safety. They agreed that the revenues of the church, even in the present desperate extremity, should be exempted from all burdens, though imposed for national defense and security" (Vol. I, p. 56). Alfred the Great, for a period, revived the ancient Anglo-Saxon courage among his people: but after his death the heathen Teutons continued the attack and within one hundred years they were masters of Britain. In the English churches they had a day of prayer for each week to invoke the aid of heaven against the harrying Northmen. In France, the formula "A furore Normanorium libera nos, O Domine" (Free us, O Lord, from the fury of the Northmen) was inserted in the church prayer (Sorensen, pp. 26, 27).

30. (Northmen colonized the east coast of Ireland). The Northmen remained governors of their kingdom of Doublin for 350 years. (Sorensen, Ch. III).

CHAPTER IV

1. See note on the Goths in Appendix A.
2. See note on the Lombards in Appendix A.
3. Fiske, Vol. I, p. 353.
4. See note on Portugal in Appendix A.
5. See Grant's, Passing of the Great Race and his Conquest of a Continent. These works are of exceptional value, the first being a history of Nordic peoples, the second traces the racial origin of the peoples of the several States in the American Union.
6. Stoddard, Re-Forging America, p. 207.
7. In his conquest of western Europe the Teuton overlayed the Kelt, a closely related people. It is not possible to distinguish between the Teuton and Kelt where they have long dwelt together. Their mixed descendants are usually called Teutons.
8. See note on the Guiana Highlands, Appendix B.
9. White labor has long been in competition with colored labor in certain States of the American Union, in a portion of Brazil, and in South Africa. Great poverty and backward social conditions are found in these areas. Cox, White America, Ch. 9, deals with the South African competition; Ch. 10 deals with the racial competition in the United States.
10. The body of Columbus was buried in Seville, Spain, 1506. It was transported to San Domingo in 1542; transported to Havana, Cuba, 1795; and returned to Seville, 1898. The removal of the body to Havana was occasioned by Spain ceding a portion of Hayti to France. Its return to Spain was occasioned by the Cuban war for independence.

CHAPTER V

1. Grant, Passing of the Great Race, p. 47.
2. Henderson, Vol. I, p. 13.
3. Lewis, p. 231.

CHAPTER VI

1. Tacitus, in his Germania, written 98 A. D., says the Swedes have powerful armies and fleets, and that the Goths have kings but the kings are not absolute rulers. The sustained written history of Scandinavian peoples begins about 800 A. D. At this period they are advanced in civilization, possess a high social organization, and have some degree of luxury and refinement. A description of the culture of the Scandinavians during the stone, bronze, and early iron ages

is found in Jgerset, who says that they engaged in trade at a very early time through the rivers of Russia to the Black Sea. The Scandinavian religion is given in detail by Sorensen. The Viking influence on the nations of Europe is well set forth by Stefansson.

2. Viscount Bryce, in his Preface to Stefansson's work.
3. Breasted, p. 700.
4. See note on the Lombards in Appendix A.
5. The Bible, Joshua, 10:12-14.
6. Not here, or elsewhere, do I set forward a claim that civilization, even modern civilization, is exclusively of Teutonic origin. Modern civilization; based principally on discoveries of natural law, inventions, and geographical explorations; has issued almost in its entirety from Teutonic nations, and from Teutonic groups in nations not usually, at the present day, accredited to the Teutonic race. Not every discoverer of natural law, not every inventor, not every explorer, may have been a true Teuton; but they came, generally, from areas saturated with Teutonic blood.

CHAPTER VII

1. Genghis Khan was from a "Gray-Eyed Tribe"; See Lamb, p. 23, where Genghis is described as of blond type with blue-gray eyes and reddish hair.
2. Life, Special Issue USSR, March 29, 1943, which estimates that there are 150,000,000 Slavs, and states that the Russian Empire was established by the "Great Russians" who now number 100,000,000.

CHAPTER VIII

1. See Note 2, Ch. VII, above. The early Nordic broodland may have included a portion of Russia. Grant, in his passing of the Great Race, gives data relative to this broodland and to the wide dispersion of Nordic peoples from it.
2. Map, p. 264, shows an underpopulated area.
3. The Canal Zone death rate in 1946 was 5.12 per cent per thousand; that of the continental United States was 10.6 per thousand. The favorable rate of the Canal Zone is determined by a selected group of whites who reside there and by an excellent system of sanitation.
4. See my pamphlet, Lincoln's Negro Policy, p. 28. I have used the calculation made by Lord Melchett, a distinguished British Jew, who proposed the application of the "selective-age" principle in the colonization of Polish Jews to relieve the race pressure in that country. The effect of this method would be that the increase of the race would tend to be in its new home, its decrease in its old home. Thomas Jefferson knew of the selective-age principle in colonization

and proposed that Negro males of the age of 21 and females of the age of 18, be colonized.

5. Information, Please, 1947 edition, states that the population of Brazil in 1945 was about 43,000,000. Whites were estimated to be 60 per cent of the population, mixed groups 25 per cent, Negroes 12 per cent, Indians and Asiatics 3 per cent. In 1940 the Negro and mulatto population of the United States numbered 12,865,518 out of the national total of 131,669,275. Wythe, p. 25, in a "rough estimate" of the racial statistics of Latin America says the whites are 33 per cent of the total population, Indian or mestizo 38 per cent, Negro or mulatto 28 per cent, Asiatics 1 per cent.
6. Stoddard, Re-Forging America, p. 11.
7. See note on the Guiana Highlands in Appendix B.

CHAPTER IX

1. Ency. Brit., 20th Ed., sub. slavery. Brooks, p. 221, estimates that English slavers had carried 3,000,000 slaves to Spanish, French, and English colonies in the one hundred years prior to 1776.
2. An English translation of Malleus Maleficarum, by M. Summers, was published in England, 1928. It gives the Bull of Innocent VIII, Introduction, xliii.
3. Brooks, p. 179.
4. Brooks, p. 190.
5. Journals of the House of Burgesses, p. 131. Also found in Tucker, Blackstone, Vol. I, Appendix, p. 157.
6. Modern Church, Part II, p. 157. The quote used by Sheldon is from Bancroft, History of the United States, iii, p. 410.
7. Jefferson's Works, Vol. I, p. 23. Jefferson states that Georgia and South Carolina, having never objected to the slave traffic, opposed this clause; and that the New England delegates were sensitive because of the slave traders of those colonies.
8. Negro Nationalist leaders, in 1940, united in "Letters of Thanks" to the State of Virginia for memorializing the Congress to aid Negroes who wish to settle in Liberia. The "Letters" were officially received by the Governor, the President of the Senate, and the Speaker of the House. The "Letters", together with the Governor's cordial reply to them, were privately printed in pamphlet form under title, Three Million Negroes Thank the State of Virginia.
9. After Garvey had served a substantial period President Coolidge released him from prison and returned him to Jamaica. Being an alien convict Garvey could not return to the United States. He died in London.
10. Mrs. Gordon served her sentence, less a deduction of time for good conduct, and is fearful lest her imprisonment should serve to weaken her influence in the colonization work which she is continuing.

11. Lincoln's address to Negroes who had been invited to the White House can be found in Pickett, beginning on page 317. Pickett's work is a storehouse of information, citing the opinions of many eminent Americans, white and black, who were supporters of the cause of Negro colonization. Bilbo's work also has much information concerning the support given to the movement during our national history and would supplement Pickett, particularly so in his outline of the movement in recent years.

CHAPTER X

1. Cresson's work on Monroe gives a detailed discussion of the developments in Europe which led to the Monroe Doctrine, and of the support given to it by Great Britain.
2. Calderon's work is a good source of information on the disastrous effect of miscegenation upon European culture in Latin America.
3. Geographical isolation would seem to have been a prerequisite for the forming of the primary races of man. In the Jew we have an excellent example of a race being formed in what we may call an artificial isolation, for the Jew is of composite stock which has slowly molded into a racial type. The biological principle involved in racializing a mixed group seems to be in operation everywhere races are intermingled, and is consciously applied by breeders of domestic animals and plants. Some authorities estimate that the Jewish "race" is composed of Alpine, Nordic, and Mediterranean racial elements of about equal proportions. Stuart Chamberlayne (with whom I am inclined to agree), estimated the Alpine blood as 50 per cent, the Nordic as 40 per cent, and the Mediterranean (probably Semitic) as 10 per cent. The Jewish Alpine heredity is related to that of the Armenian and presumably gives the Jew his high position as a trading stock. Much of his Nordic blood, other than that of relatively recent converts in the Russian area, is traced to early Nordic invaders of Palestine. The Emperor Julian, who for a period disestablished Christianity as an official religion, ridiculed the idea that a God had come from the racial mixtures in Galilee. Strabo refers to the mixed groups of Palestine. The Jewish mixture, however, was relatively early for Strabo, who wrote 2,000 years ago, says that many cities had received Jews and had been dominated by them (Breasted, p. 661).
4. The quotes are from my pamphlet, The South's Part in Mongrelizing the Nation, which also points out the extraordinary value of the hated Reconstruction Era in the matter of preserving race in the South, in preserving the racial type of the whites and the blacks.

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